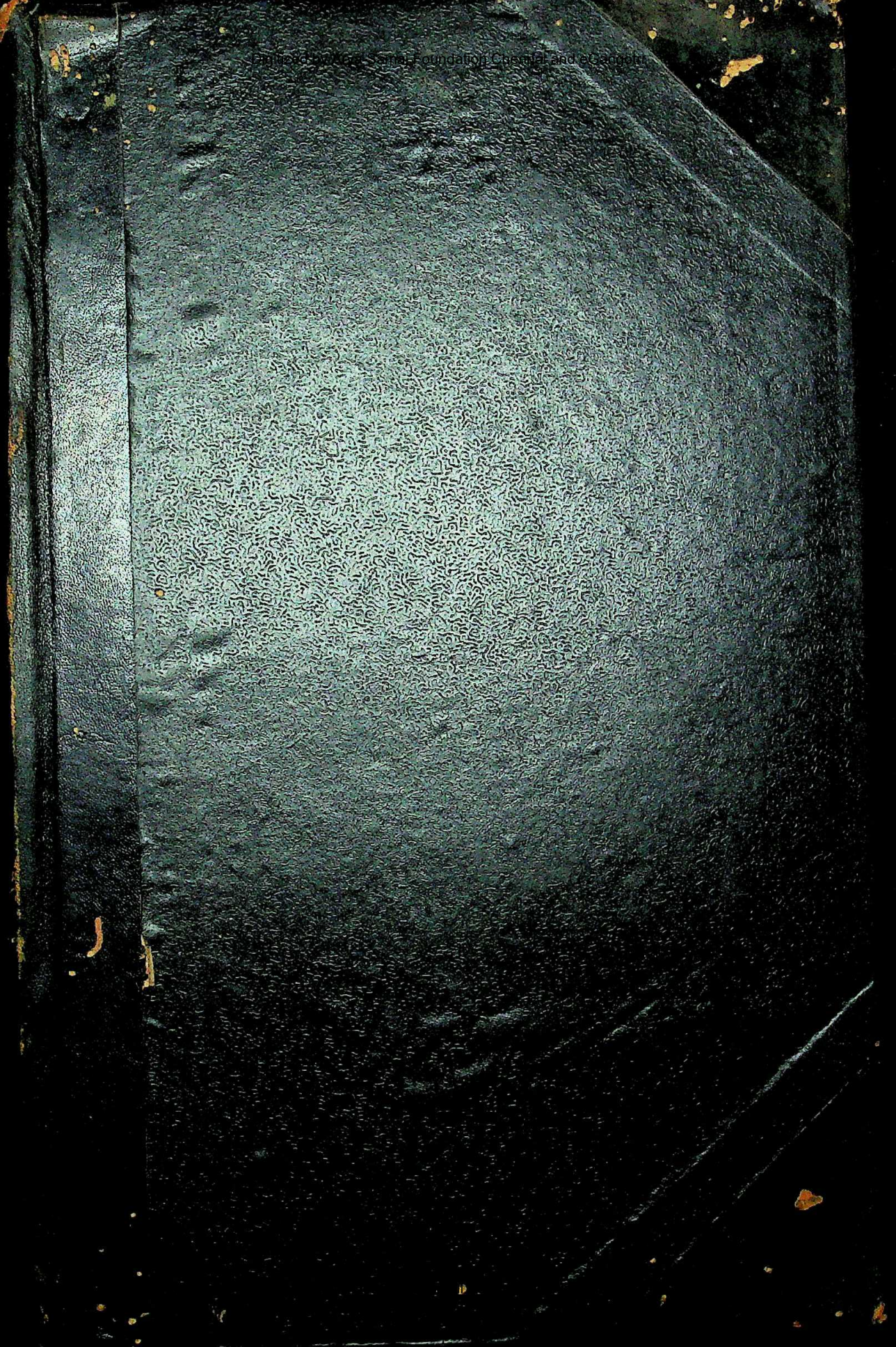
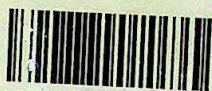




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PRĀCĪ—JYOTI :

DIGEST OF INDOLOGICAL STUDIES

इदमु त्वत् पुरुतमं पुरस्ताज् ज्योतिः — ऋक्, IV. 51.

'This ever-recurring **Light of the East**'

RT-0153



INSTITUTE OF INDIC STUDIES
KURUKSHETRA UNIVERSITY

December 1963

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D. N. Shastri

Buddha Prakash

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PERIODICITY OF THE DIGEST

At the outset, it was proposed that this Digest of Indological Studies should be a Quarterly Publication, but subsequently in view of the difficulty of the availability of research material and the time required in abstracting and arranging it, it was felt that it may not be convenient to bring it out after every three months. Some eminent scholars have also shared this view and suggested that it should rather be a half-yearly periodical. This appears to be a more workable arrangement and has been accepted for the time being. However, final decision on the subject will be taken by the university on expert advice.

Editors

PRĀCĪ—JYOTI

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List of Journals Covered in the First Issue with Abbreviations

<i>Sr. No.</i>	<i>Abbreviation</i>	<i>Name of the Journal and Place</i>	<i>Language</i>
1.	Anc	Anekant (Delhi)	Hindi
2.	Ant	Antiquity (Cambridge—England)	English
3.	AO	Archiv Orientalni (Czechoslovakia)	Multi- lingual
4.	AP	Aryan Path (Bombay)	English
5.	Arc	Archaeology (New York—U.S.A.)	English
6.	Aryana	Aryana (Kabul—Afghanistan)	Persian
7.	AUJR	Agra University Journal of Research (Agra)	English
8.	BEFEO	Bulletin de L' Ecole Francaise D'Extreme- Orient (Paris)	French
9.	BhV	Bharat Varsh (Calcutta)	Bengali
10.	BRMIC	Bulletin of the Rama Krishna Mission Insti- tute of Culture (Calcutta)	English
11.	BSOAS	Bulletin of the School of Oriental & African Studies (London—England)	English
12.	CF	Cultural Forum (New Delhi)	English
13.	CR	Calcutta Review (Calcutta)	English
14.	DI	Darshan International (Moradabad)	English
15.	DT	Darshanika Traimasika (Faridkot)	Hindi
16.	EI	Epigraphia Indica (Delhi)	English
17.	Eth	Ethnos (Stockholm—Sweden)	Multi- lingual
18.	IAC	Indo-Asian Culture (New Delhi)	English
19.	IC	Islamic Culture (Hyderabad)	English

20.	IIJ	Indo-Iranian Journal (Leiden—Netherlands)	Multi-lingual
21.	IS	Indian Studies—Past & Present (Calcutta)	English
22.	JAHRS	Journal of the Andhra Historical Research Society (Rajahmundry—Andhra Pradesh)	English
23.	JASC	Journal of Asiatic Society (Calcutta)	English
24.	JASP	Journal of the Asiatic Society of Pakistan (Dacca—Pakistan)	English
25.	JIH	Journal of Indian History (Trivandrum)	English
26.	JOIB	Journal of the Oriental Institute of Baroda (Baroda)	English
27.	JRAI	Journal of Royal Anthropological Institute of Great Britain & Ireland (London)	English
28.	JRAS	Journal of the Royal Asiatic Society of Great Britain & Ireland (London)	English
29.	KSVP	Kameshwar Singh Sanskrit Vishvavidyalaya Patrika (Darbhanga)	Sanskrit
30.	Marg	Marg (Bombay)	English
31.	MBh	Maru Bhāratī (Pilani)	Hindi
32.	MBo	Mahaboddhi (Calcutta)	English
33.	MI	Man in India (Ranchi)	English
34.	MUJ	Marathwada University Journal (Aurangabad)	English, Marathi
35.	OA	Oriental Art (London)	English
36.	Or	Orientalia (Rome—Italy)	Multi-lingual
37.	PB	Prabuddha Bharata (Calcutta)	English
38.	PP	Parisad Patrika (Patna)	Hindi
39.	PQ	Philosophical Quarterly (Amalner—Maharashtra)	English
40.	Pur	Purāṇa (Varanasi)	English, Sanskrit
41.	QJMS	Quarterly Journal of the Mythic Society (Bangalore)	English

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|----------|---|-------------------|
| 42. SP | Sāhitya Patrikā Dacca University (Dacca—Pakistan) | English |
| 43. SPP | Śāradā Pīṭha Pradīpa (Dwarka—Gujrat) | English, Sanskrit |
| 44. SRA | Sanskrita Ranga Annual (Madras) | English, Sanskrit |
| 45. TC | Tamil Culture (Madras) | English |
| 46. VIJ | Vishveshvaranand Indological Journal (Hoshiarpur) | English |
| 47. ZDMG | Zeitschrift der Deutschen morgenländischen Gesellschaft (Weisbaden—Germany) | German |

MESSAGES

OPINIONS AND SUGGESTIONS

Dr. S. Radhakrishnan, President of India :

The President is glad to learn that the Kurukshetra University is bringing out a Quarterly Digest of Indological Studies and conveys his best wishes for its success.

Dr. Zakir Hussain, Vice-President of India :

I am glad to know that you are bringing out the first issue of the Quarterly Digest of Indological Studies in December next on the eve of the International Congress of Orientalists meeting in New Delhi next January. I wish the publication all success.

Shri Jawaharlal Nehru, Prime Minister of India :

I am glad to learn of the decision taken by the Kurukshetra University to publish a Quarterly Digest of Indological Studies. I feel sure that this will meet the long felt need of a publication of the type which would encourage a rational and scientific approach to the problems of research in the field of Indology. It is indeed a laudable mission which I greatly appreciate.

Shri Pattom A. Thanu Pillai, Governor, Punjab :

It is in the fitness of things that the Kurukshetra University has undertaken the task of publishing a Quarterly Digest of Indological Studies. The importance of a publication of this kind cannot be over-estimated. In fulfilling this long felt want, I am sure, the Kurukshetra University will have the unstinted support and co-operation of scholars interested in the study of Sanskrit and Indology. I wish the venture all success.

Shri Humayun Kabir, Minister for Scientific Research & Cultural Affairs, India :

The modern world is dominated by the achievements of science and technology. Literature and the humanities cannot compete with their daily discoveries, but offer other values whose importance the success of science and technology cannot minimise. Science and technology are means and not ends and whether their results will be good or bad depends on the mind that wields them. It is here that the humanities have a special role to play.

It is the function of the humanities to develop a mind which can look at success and failure with equanimity and view the present with the knowledge of the past and the anticipation of the future. Pure science shares with the humanities the awesome and impersonal dignity of search for truth, but science very soon turns utilitarian while technology is nothing if it is not of immediate practical use. The quest for values is the special teaching of the humanities and seeks to create in man a spirit of dedication and surrender.

Indian thought has preserved through the centuries the basic values of life. The study of Indology is thus one of the greatest humanising forces and brings to a divided world the message of compassion and understanding. Today, India is engaged in creating material wealth through the application of science and technology to agriculture and industry. At the same time, she is seeking to preserve and enrich her great spiritual heritage. In the stress and struggle of modern life, these values of the Indian heritage have a special significance for sensitive men and women throughout the world. I therefore welcome the publication of this Digest of Indological Studies whose aim is to bring before students and scholars the accumulated wisdom of the Indian classics.

Sardar Pratap Singh Kairon, Chief Minister, Punjab :

I am very happy to learn that the Institute of Indology, Kurukshetra University, is bringing out "Prāci" a quarterly Digest of Indological Studies. Researches in Sanskrit and other allied Indological studies reveal to us our proud and rich heritage and act as a source of inspiration for our future cultural development. It is, therefore, essential that these researches should be conducted and disseminated in a planned and scientific manner. I am confident that the proposed "Digest" will help the Indological studies in this direction by bringing our research scholars in close contact with the work of Indologists of foreign countries. It is also very pleasant to hear from you that the University Grants Commission has promised to subsidize the project. I wish it all success.

Bharata-Ratna, Dr. P. V. Kane, National Professor of Sanskrit, India :

Your idea about bringing out a quarterly Digest is a good one, but very onerous. Remember the *subhāṣita* 'आरब्धमुत्तमजना न परित्यजन्ति'. I send you my good wishes and blessings on the new and onerous task you are going to undertake. May your work redound to your own credit and the reputation of Indian scholarship.

Dr. D. S. Kothari, Chairman, University Grants Commission :

I am glad to know that the Kurukshetra University is publishing a journal devoted to Indological Studies. I have no doubt the journal

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which is being published under such good auspices would make a valuable contribution to studies and research in this important field. I wish the journal all success.

Professor A. L. Basham, School of Oriental & African Studies, University of London:

I am delighted to hear of the projected Digest of Indological Studies. The world of Indology has long needed a periodical such as this, and the need becomes progressively greater as more and more universities throughout the world are taking up the study of India and scholars of many nationalities are producing monographs and learned articles in a wide range of languages. It has become impossible to keep abreast of everything that is being written on early Indian history, religion and culture, and the new Digest will give the student the guidance which he so urgently needs. The proposed Digest is evidently going to be a most valuable periodical. I am very glad also that the inspiration for this very valuable project comes from one of the newer Indian universities. The future of Indian scholarship, I believe, depends very much upon the initiative and the standards of these newly founded institutions, and your project augurs very well for their future. My very good wishes for the lasting success of the Digest.

Professor J. Gonda, Van Hogendorpstraat, 13 Utrecht, (Netherlands):

For many years the need of a Digest of Indological Studies has been felt by all Indologists. Especially those scholars who live in Europe or in America find it often very difficult to know which books and articles written in India and the other countries of the East exist and where they have been published. The lack of ably collected and easily accessible bibliographical information may indeed be a serious disadvantage. For these reasons other bibliographies are already appearing and a new project, the compilation of a Bibliography on Hinduism, has lately been undertaken in the Netherlands because the lack of such a tool for the study of Hinduism is a serious shortcoming in our Indological equipment. Whereas it is the intention of those who prepare the Bibliography of Hinduism to collect all materials and studies relating to religion, law, customs and philosophy and also to include chapters on grammar and linguistics in general, in short all documentation on the cultural history of India as far as it has source-value for the study of Hinduism, Kurukshetra University proposes to publish all forthcoming publications in the whole field of Indological research.

The editors of the forthcoming Digest have been so kind as to submit their plan and the scheme of compiling this work to me. I am under the impression that they have started under a lucky constellation and that they will succeed in achieving their task well.

It is much to be hoped that scholars, Indian as well as foreign, will be ready to co-operate and to further the realisation of this important and selfless undertaking.

Professor L. Alsdorf, Seminar für Kultur und Geschichte Indiens, Universität Hamburg (West Germany):

The Plan of Kurukshetra University to publish a Digest of Indological Studies will be gratefully welcomed by every Indologist. Indological literature including innumerable articles in many periodicals has become so vast that it is practically impossible for any individual scholar to be fully aware of what is being and has been written on any subject that interests him. This statement, of course, implies the realisation that the task which the editors of the Digest have set themselves is one of appalling magnitude. It can only be accomplished with the active help and co-operation of every worker in the field of Indology. I wish Kurukshetra University the best of success for an undertaking which, I am sure, will earn the sincere gratitude of every Indologist in India and abroad.

Professor Giuseppe Tucci, Istituto Italiano Per IL Medio Ed Estremo Oriente, Via Merulana 248, Rome (Italy):

I take much pleasure in sending my warm congratulations and wishes for success on the appearance of the first number of the *Digest of Indological Studies*, which is being published by the Kurukshetra University, under the direction of Dr. D. N. Shastri.

It is indeed a long time that scholars, students and the cultivated public interested in Indology have felt the need for such a Digest which by collecting and presenting all that is being written now-a-days in the field of Indology, with especial regard to the field of Sanskrit studies, will constitute an excellent well-classified repertory and an invaluable aid for ready reference and consultation. Such a Digest, by supplying study materials and giving full information at once, will in its turn contribute to facilitate research studies in Indology, and to make them more reliable, by neglecting nothing that may be of help to scholars and students.

The usefulness of the Digest, which would perfectly meet the demands of Indologists, is further proved by the great increase in the number of the Indologists themselves, and of the wider diffusion of Indological studies all the world over.

I therefore wish this publication to meet with the success it deserves, while at the same time I extend my warmest congratulations to the Editors for their lofty work in the interest of our common studies.

Professor P. Thieme, Tübingen University, Seminary for Indology and Comparative Religion, Germany:

I hasten to convey you my cordial congratulations on your plan to publish a 'Digest of Indological Studies', sponsored by the Kurukshetra

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University. I think your plan is excellent and will serve the most necessary purpose: the purpose to make accessible to all of us the great amount of Indological research that is being done all over the world which however is scattered in so many diverse journals and publications that it is getting more and more difficult, even impossible, to keep track of it. I hope you will be successful in enlisting the co-operation of all of us and thus be able to execute your excellent plan as completely as possible. I am looking forward most eagerly to the first number of the Digest and extend to you my best wishes for your enterprise.

Dr. Jean Filliozat, Professeur au Collège de France, Paris, Directeur de l'Institut Française d'Indologie, Pondichery:

The multiplication of periodicals, presentation volumes, symposia, etc., dealing with the Indian Studies is a result of an ever-increasing activity in this field.

Indian civilisation is one of the major achievements of mankind. There can be no general humanistic sciences if one does not include the Indian material. So it is quite natural that so many institutions are now expanding their activities and groups of scholars becoming more numerous than ever.

Unfortunately, the scattering of innumerable small articles in an increasing number of periodicals or occasional publications is not a help for scientific research. The time and efforts of many scholars are in this way diverted from the most needed great enquiries towards many small fields of personal research. They are also wasted in search of all articles relevant to each subject in the forest of periodical publications, and if some of these articles are really important others are of much less interest if not completely useless.

In conclusion, we are glad to send our most sincere congratulations to the courageous organisers of a *Digest of Indological Studies* which may indeed save much time in future bibliographical enquiries.

Dr. V. S. Agrawala, Professor, College of Indology, Banaras Hindu University, President-Designate, All India Oriental Conference:

I am much pleased to know that you have conceived a plan to publish a Quarterly Digest of Indological Studies. In my view, this will serve as a firm step in the organising of Sanskrit and Cultural studies about India, by placing on a common forum the research efforts being undertaken all over the world. Such an undertaking is a great responsibility and only a stout heart and still stronger elbows can accomplish it with success that is bound to be appreciated with gratitude by all your colleagues today and by generations of scholars coming after. I hope necessary resources in men and money have been placed at your disposal.

Even your first volume should be able to put the name of the Kurukshetra University on the Indological map of the world.

Prof. Tan Yun-Shan, Visva-Bharati Cheena-Bhavana, Santiniketan :

It is indeed most gratifying to know that the Kurukshetra University has taken the stupendous and splendid task of publishing a Quarterly Digest of Indological Studies.

Professor V. I. Kalyanov, Head of the Sanskrit Department, Leningrad University, U.S.S.R. :

The foundation of the Digest of Indological Studies is an important undertaking because it will make one acquainted with the scholarly life of Indologists in various countries of the world. It is very significant that it will be published by the new University founded in ancient and famous Kurukshetra, even the name of which is so dear to the heart of every Indian, and that also it is adapted to the opening of the XXVI International Congress of Orientalists, which will take place in Delhi (the place of ancient Indraprastha) near Kurukshetra. Therefore I welcome the idea of the publication of this Digest which will promote the scholarly and cultural intimacy between the Indologists both in India and other countries of the world.

Dr. R. N. Dandekar, Head of the Department of Sanskrit and Prakrit Languages, University of Poona :

I heartily welcome the new academic project of the Kurukshetra University, namely, the publication of *Prāci* or *Digest of Indological Studies*. The urgent need for such a *Digest* has been felt for a long time by all serious students of Indology in India and outside, and it is to be sincerely hoped that *Prāci* will now adequately meet that need. It is particularly appropriate that the first issue of *Prāci* will be published on the eve of the twenty-sixth International Congress of Orientalists which is being held at New Delhi in January, 1964; for, like the International Congress, *Prāci* also symbolises the belief that real progress in any branch of Orientalology depends on the active exchange of knowledge among scholars from different parts of the world.

Tejasvi nāu adhītam astu

Dr. A. C. Joshi, Vice-Chancellor, Panjab University, Chandigarh :

A large number of new universities have been established recently in the country. They have come into being largely to meet the regional demands of various kinds. Improvement of academic standards or quality of university education has not been the primary objective before them. The Kurukshetra University, on the other hand, has been planned with a definite aim of strengthening education in various fields of what is broadly described as Indology. There is also before it the

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aim of improvement in the quality of university education and moulding the character of the students according to the best traditions of Indian culture. The attainment of these objectives will be a rather slow and arduous task. However, if these are constantly kept in view, one can move gradually towards them. It is very gratifying to learn in this connection that the authorities of the university have decided to publish a periodical Digest of Indological Studies. This digest would fulfil a long-felt need in the field of Indological research. Considering the growing range and volume of Indological studies all over the world it has become imperative to abstract them in a convenient form. I have no doubt that it will prove very useful to the workers engaged in Indological research. I wish the venture every success.

Dr. Stig Wikander, Thunbergsvagen-3, Uppsala, Sweden :

I congratulate you for the excellent idea of a "Digest of Indological Studies."

Dr. Sampurnanand, Governor, Rajasthan :

I am glad to know that the Kurukshetra University is intending to bring out a Quarterly Digest of the research work and literary activities carried out in India and abroad in the field of what is broadly called Indology. I am sure this will prove a very useful publication.

Acharya Vishva Bandhu, Director, Vishveshvaranand Vedic Research Institute, Hoshiarpur :

Your long-cherished Digest-project, I am glad, is now materializing. It is really a good news that the Kurukshetra University is launching on the publication of a *Digest of Indological Studies* to be issued quarterly from December, 1963.

An adequate digest of the research and cultural work in the diverse fields of Indology published in current periodical literature has for long been a desideratum. It is a matter of gratification, therefore, that the Kurukshetra University has taken up the preparation of this useful tool of research in the domain of Indology.

It is sure to serve as a valuable source-book of information and will be of immense use to all students of Indology in the prosecution of their varied studies and researches. It must also prove to be of effective help towards production, in the Kurukshetra University itself, of valuable original research in due course.

The Digest proposing as it does to abstract all important articles published in nearly two hundred Indological periodicals, published in India and abroad, in diverse languages and scripts is setting before itself a very ambitious work-programme, indeed. I wish it all success,

and hope that it will play a very useful role in the promotion of Indological research in India and abroad.

Dr. Suniti Kumar Chatterjee, Chairman, Legislative Council, West Bengal :

I am very happy to hear that under the auspices of the Kurukshetra University and under the joint direction of Professors D. N. Shastri and Buddha Prakash, a new Journal relating to Indological study and research known as the *Prācī*, is going to be published from January, 1964. We have quite a number of interesting and important journals relating to different aspects of Indian studies, but we were keenly feeling the want of a paper which could be of the nature of a clearing-house for research that is being conducted in this field. A Digest giving analytical contents of all the important Indological journals, together with other Indological books and publications which appear elsewhere, has long been a desideratum, particularly after the Kern Institute publication from Holland ceased to come out. January 1964 will be a significant date for bringing out such an Indological Digest, as in that month the 26th International Congress of Orientalists is going to be held in India. This is the first sitting of the Congress in a country outside Europe, and India appropriately enough has been chosen as its venue in Asia. I can only wish this Journal all success in its endeavour to bring the researches of scholars in different countries and in different aspects of Indology in a systematised form for further study and research.

Dr. Siddheshwar Varma, Hony. Incharge, V. V. Research Institute, 6J/12, Sector 16-A, Chandigarh :

The forthcoming "Quarterly Digest of Indological Studies" will, I ardently hope, notably raise the intellectual status of the country by fulfilling a long-felt need. By issuing this precious apparatus you have read the hearts of all those researchers who have been sincerely struggling with a penetration of their problems.

Dr. R.C. Majumdar, 4, Bepin Pal Road, Kalighat, Calcutta-28 :

Quarterly Digest of Indological Studies is a great desideratum to all students of Indology. Many attempts have been made before on this line both in India and abroad, but none has proved both successful and permanent. I hope your efforts will have more success than those of your predecessors. I wish your venture a great success.

Professor K. A. Nilakanta Sastri, Director, Institute of Traditional Cultures (UNESCO), Madras :

I am glad to hear of the excellent project of the Kurukshetra University, *viz.*, the publication of a Quarterly Digest of Indological Studies. The need for such a Digest as indicated by the mimeograph

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note on it is very real and I am sure that Indologists all the world over will, with the fulfilment of this long felt want, be indebted to the Kurukshetra University for this very welcome Digest. On my behalf I write to communicate my profound appreciation of the project and send herewith my warmest congratulations on it.

Dr. V. V. Mirashi, Head of the Department of Ancient Indian History and Culture, Nagpur University, Nagpur :

A Quarterly Digest of Indological Studies has long been a desideratum and its need has been stressed in the presidential addresses of several sessions of the All-India Oriental Conference and the Indian History Congress. Such an up-to-date Digest is absolutely essential for all original work in Indology. The Leiden Institute, which was publishing an Annual Bulletin of Indian Archaeology, has long ceased to do so. I am therefore glad that the Kurukshetra University, situated in a *Dharmakshetra*, has undertaken this sacred task. I wish the undertaking all success.

Shri A. K. Ghosh, Director General of Archaeology in India :

The Kurukshetra University has undertaken the arduous task of publishing the quarterly Digest of Indological Studies. It is indeed a very laudable endeavour in which I wish you all success. From the scheme of the work sent by you, it appears that you have a comprehensive method of work, which, I am sure, will make the Digest an indispensable work for all Indological research.

Dr. B. Ch. Chhabra, Joint Director General of Archaeology in India :

The Kurukshetra University is to be congratulated on its new venture of starting a highly valuable periodical, namely, *Prācī* or Indological Digest. It is bound to be of immense use to the research scholars engaged in different branches of Indology such as languages, history, art, archaeology, philosophy, religions and culture of India. The Digest will contain the gist or brief summaries of books, pamphlets and articles on those subjects published from time to time all over the world in different languages besides the current regional languages of India proper. As such it will be indispensable aid to every serious research worker. Considering the mounting tempo of researches in the field of Indological studies these days, the appearance of the Digest will certainly be hailed as most timely and most welcome. It will indeed supply a keenly felt desideratum.

It is in the fitness of things that this type of work should start from such a holy centre as Kurukshetra, most celebrated in the cultural tradition of India.

That the work of compiling and editing the Digest is being carried out by the veteran scholar Dr. D. N. Shastri, Dean of the Faculty of

Indic Studies, Kurukshetra University assisted by a band of devoted workers, is a guarantee of its high quality, precision and thoroughness.

Dr. Bishwa Nath Prasad, Director, Central Hindi Directorate, Ministry of Education, New Delhi :

I feel greatly impressed by the project of bringing out quarterly Digest of Indological Studies under the auspices of the Kurukshetra University. It is undoubtedly a highly welcome idea. From the nature of its proposed contents, it clearly appears that it is going to fulfil a long felt need by furnishing valuable and latest material regarding the Indological Studies in India and abroad. A journal of this kind, which should serve as a compendium of the Indological researches in Sanskrit and other branches of Oriental studies that have been going on with the united efforts of the eastern and western scholars, is bound to prove a fundamental contribution deserving the best consideration and support from all quarters. I am sure that under the able guidance and editorship of Dr. D. N. Shastri, it will richly achieve its objectives and will make available to the world of scholars a great deal of highly interesting and valuable material in the field of Indology.

Dr. S. V. Singh, Professor and Head of the Department of Sanskrit, Lucknow University :

शुभाशंसा

विद्यावदानान्यवभासयन्ती

संचिन्वती संततम् अर्थ-जातम् ।

संभावनां कामदुघां दधाना

‘प्राची’ विभानाय भवेद् धियो नः ॥

“Manifesting the Indological ventures of the past and gathering in full view the scattered thoughts of the present, may this ‘Prāci’ fulfil its promise in times to come and reflect the illumination of our understanding anew.”

Miss M. Duckwitz, Asstt. Cultural Adviser, Embassy of the Federal Republic of Germany, New Delhi :

This is really an interesting venture, particularly so as most of the Indian scholars of Indology are not quite familiar with the relevant research work carried on in other countries. I am, therefore, quite sure that the German Indologists would be glad to co-operate with you in the matter.

Dr. K. M. Munshi, President, Bhāratiya Vidyā Bhavana, Bombay :

I am glad that the Kurukshetra University has undertaken to publish a Quarterly Digest of Indological Studies. So much work is being done in the country and abroad in Indology, that it is necessary to bring it together for general information. I am sure, therefore, your Quarterly

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Digest will be of great use to students and scholars. I wish your Digest every success.

Dr. D. C. Sircar, Carmichael Professor of Ancient Indian History and Culture, University of Calcutta :

The Quarterly Digest of Indological Studies which will also contain other useful informations, will be a great help to the world of Indologists, if, of course, it is carefully prepared and comes out at regular intervals.

Dr. Jodh Singh, Vice-Chancellor, Panjabi University, Patiala :

I am glad to note that the Kurukshetra University has undertaken to publish a Quarterly Digest of Indological Studies. It was a long felt need and I hope this Digest will be so edited that it will bring the knowledge of all the students of Indology up-to-date. The European scholars began doing research work in this field and achieved many creditable results. I am glad that some Indian scholars of repute have also now taken upon themselves to further the studies of this subject. I do hope your venture will achieve a grand success.

Dr. B. R. Saksena, Vice-chairman, Standing Commission for Scientific and Technical Terminology, Government of India, Ministry of Education, New Delhi :

The proposal to start a Quarterly Digest on Indological Studies is being materialised by the Kurukshetra University. It is a venture of very great importance and deserves the full support of all scholars of Indology. As a humble student of this field, I send to you my best wishes for the success of your Journal. I hope it will have a long and useful career.

Dr. J. N. Sinha, 39, S. R. Das Road, Calcutta :

The 'Digest of Indological Studies' will be of inestimable value to the Indologists since many of them have no access to the important journals on Indology especially in foreign languages. It may be the beginning of co-ordinating the activities of the different Institutes of Indology and cementing the union of the scattered and isolated Indologists of the different countries of the world.

Prof. Habib-ur-Rahman Shastri, Muslim University, Aligarh :

Digest of Indological Studies was a great desideratum and it gives me great satisfaction and pleasure that this gap is being filled through your efforts. It will indeed be of great value to scholars of Indian history, languages and culture. My best wishes are with you in your noble venture.

Dr. R. K. Sharma, Special Officer (Sanskrit), Ministry of Education, New Delhi :

As Indology has been one of the most fascinating subjects of study throughout the globe, a tremendous amount of material on the subject has already been produced in India and abroad. It is heartening indeed to note that the Digest will *inter alia* represent an up-to-date stock-taking of the entire relevant material. It is hoped, the learned Digest will prove to be a *sine qua non* for all our future programmes of activities relating to Indological studies and research.

Dr. Satkari Mookerjee, Director, Nava Nalanda Mahavihar, Nalanda Bihar :

You have undertaken a work of tremendous importance to the cause of Indological scholarship. Scholars here and there are doing good work, but for want of co-ordination and proper intelligence, they seldom receive the notice which the importance of their work entitles them to. You are a man of ideas and indomitable energy. The Digest which you propose to edit will go a long way in meeting this real desideratum. Your enterprise will ultimately result in cementing the ties of friendship based on the objective knowledge of the respective academic interests of scholars.

I wish you unqualified success.

Professor S. P. Chaturvedi, Head of the Sanskrit Department, Allahabad University, Allahabad :

An ardent desire cannot remain long unfulfilled. The truth of this saying is brought to my mind, when I remember how my esteemed friend Dr. D. N. Shastri has been keenly desiring since 1960 to publish periodically a digest of Indological researches. It gives me great pleasure to know from him now that his plan has succeeded and that very shortly the first issue of the Digest will see light of the day.

I congratulate him on the eve of his achievement. I am sure this publication will not only meet a long-felt need of Indian researchers in the country, but will also enable the Indian scholarship to be installed in its due place on the sacred and coveted forum of Indological research.

Dr. D. N. Shukla, Head of the Sanskrit Deptt., Panjab University, Chandigarh :

I congratulate you on this great venture which has been a long felt need for collective information on the work done by the students of Indology both in this country and abroad. I wish every success to your esteemed journal.

THE FIRST STEP TOWARDS OUR GOAL

It gives me immense pleasure to write a few words about the Digest of Indological Studies which is a notable venture on the part of the Institute of Indic Studies, Kurukshetra University. The Digest is intended to present a comprehensive survey of Indological research, done or being done the world over, as an indispensable aid to the researcher, the scholar and the student alike. It constitutes the essential scaffolding, with the help of which the edifice of Indological research is to be raised. Scholars from all parts of the world have heartily commended the idea and acclaimed the scheme of publishing this Digest. It is a happy coincidence that the Digest is being inaugurated on the eve of the Delhi session of the International Congress of Orientalists, on whose support and help it depends so much. The expeditious preparation of the material and the timely publication of the first issue of the Digest has been mostly due to the indefatigable energy and adamant determination of the editors and their associates, for whom I, on behalf of myself and the University, place on record my great appreciation.

It is one of the cherished objects of the University of Kurukshetra to promote a better understanding of Indian Culture by encouraging and undertaking its study in a scientific manner. The Digest is the first step towards the achievement of that goal and I wish it every success and a bright future.

SURAJ BHAN,
Vice-Chancellor, Kurukshetra University.

THE DIGEST OF INDOLOGICAL STUDIES

The Need of a Digest

India has played a vital role in human civilisation. Hence Indological studies are growing in range and volume all over the world. A large number of scholars of different countries and nationalities are engaged in Indological research and incorporating their findings in diverse idioms and languages. The journals and magazines in which this material is published can be counted in hundreds. Therefore, it is becoming increasingly difficult for an ordinary scholar or researcher to keep abreast of all the latest trends in Indological research, with the result that either his work proves an unnecessary duplication of the studies already completed or being conducted elsewhere or it does not reflect all the research done on the subject, and thus suffers from incompleteness and even onesidedness. To obviate this difficulty, it has become imperative to publish a digest of Indological research containing abstracts of all papers appearing in research journals and conveying succinct information about the researches done or being done in principal research centres. In this age of specialised and intensive research spread over the face of the globe, the need of a digest can hardly be overemphasised.

The Genesis of the Idea

The value of digests has been established and demonstrated in professional fields like law where digests of case-law have become indispensable aids to lawyers as source of ready reference. Similarly, in the case of most of the sciences, there are digest-like publications which give results of new researches and abstracts of research articles, and information regarding the ever-growing literature relating to that particular branch of learning. In the field of Indology, the results of researches are available in numerous journals in different languages, which defy the competence of a scholar to acquire or understand. In various gatherings, congresses and conferences of Indologists, the idea of publishing a digest of research had been repeatedly mooted. At the 19th session of the All India Oriental Conference held at Delhi in December 1957, a resolution was passed which *inter alia* expressed the need of the publication of a digest of Indological studies, (*vide* Proceedings and Transactions of the All India Oriental Conference, 19th session, Part I, page 63, resolution No. 9). Similarly, the Sanskrit Commission, appointed by the Central Government in 1956-57, recommended that a "Research Digest should aim at presenting to the public, taking a cultural interest in research, the

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summary of most significant contributions in the learned periodicals published from different countries". Some steps had also been taken in this direction, for instance, The Annual Bibliography of Indian Archaeology is being issued by the Kern Institute, Leyden, Netherlands, which, in spite of the limited scope, implied in its title, covers several branches of Indology. But, obviously, due to some unavoidable difficulties, the Bibliography is not being regularly published. Besides this, some other bibliographies like that of Vedic Studies prepared by Dr. R. N. Dandekar are very useful for the scholars working on the Veda. Recently, a new project for the compilation of a Bibliography of Hinduism has been undertaken in Netherlands, which will include besides religion, law, customs, philosophy and linguistics, etc. But the need of a periodical magazine in the form of a Digest of Indological Studies appearing at regular intervals and available at a modest price remains by and large unfulfilled.

Materialization of the Idea

Some years back, one of the editors of the present Digest, Dr. D. N. Shastri, drew up a plan of publishing a magazine of this nature from the Institute of Indology, which he, with the collaboration of Prof. Veda Vyasa, set up in Delhi. But, it was felt that an institute of limited resources could hardly undertake such an ambitious scheme. Later on, when Dr. Shastri was appointed as Director of the Institute of Indic Studies at the University of Kurukshetra, and was called upon to organise Indological studies and researches there, he placed the idea of publishing a digest of Indological studies before the authorities of the University which had been founded primarily with a view to promoting Indological studies and researches. Under the guidance of its able Vice-Chancellor, Shri Suraj Bhan, a man of high administrative calibre and deep devotion to Indian cultural values, this University is fast becoming an important centre of Indological studies in the country. The University readily agreed to take up the project of publishing this Digest. A committee of experts was set up to consider this question in all its aspects. It unanimously approved of the idea, which was appreciated by almost all the scholars of different branches of Indology in this country and abroad. Shri Suraj Bhan succeeded in persuading the University Grants Commission to subsidise the publication of the Digest.

Timing of the Inaugural Issue of the Digest

Preparations for the Digest were started only in July this year. Owing to a number of initial difficulties, especially in the case of the first issue of the Digest, it was expected that the publication of the inaugural number will naturally take a long time. But, in view of the International Congress of Orientalists meeting in Delhi in the first week of January 1964, the editors decided that the publication of the first issue of the

Digest should synchronise with the meeting of that Congress. This decision inevitably imposed some limitations on the editors. They had to fight against time and the staff of the Digest had to work very hard.

Journals Utilized in the Digest

As is usually the case with all pioneer projects, the editors had to face a number of handicaps in preparing the first issue. To begin with, they tried to procure all the journals and magazines relating to Indological studies for the library of the Kurukshetra University, but as is quite understandable, this took a lot of time and even then the collection was not complete. Hence, all the important libraries outside Kurukshetra, particularly of Delhi, were tapped. The library of the Archæological Survey of India was of special assistance in this matter.

Although the number of journals dealing with Oriental subjects is very large, Indological material was not found in all of them published during the period covered by this issue, *i.e.*, from the first of January to the end of August 1963. Besides this, some of the journals are behind time and none of their issues was published during this period. Therefore, the scope of the present issue is restricted to a limited number of journals. The issues of some journals pertain to previous years, but bear also 1963 as the year of their publication. Obviously, the matter published in them has been utilized in this Digest. Thus, this issue will give the reader a comprehensive idea of the research articles on Indology published in the current year. It is, however, possible that some journals, especially of foreign countries, belonging to the period covered, might not have reached us; these will be utilized in the next issue.

Abstracts from Articles in Foreign Languages

Making abstracts from many languages, including foreign languages, presents an enormous difficulty; for this purpose, abridgers, who may be acquainted not only with the respective languages but also conversant with Indological subjects, are required. Competent abridgers of some of the foreign languages are difficult to find. As articles on Indological subjects for this issue were found only in a small number of foreign languages, we procured the services of a limited number of competent abridgers for this purpose, but in future when articles from a large number of foreign languages will have to be abstracted, adequate arrangements will be made in this respect.

Selection of Material

It cannot be expected that all articles published in Indological journals are uniformly of a high order and marked by a scientific and rational approach, an essential requisite in research work. Besides, all articles may not necessarily contain original contribution to the subject;

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they may simply present some old ideas in a new form. Therefore, the editors had to make a judicious selection of articles. In some cases, where the facts presented or opinions expressed seemed doubtful, the editorial staff, for obvious reasons, has not attempted any emendation. Only printing mistakes have been corrected. In many of the periodicals diacritical marks are not used. Although such marks in research articles are essential, it did not appear proper to us to introduce them at this stage except where absolutely necessary. In preparing the abstracts, an effort has been made to state the main arguments of the authors and give a summary of the evidence on which they are based. These abstracts do not pretend to be substitutes of the original articles; they are only pointers to the theses advanced in them and are calculated to act only as guides to the researchers studying them for their specific purposes. In fact, the Digest would defeat its very purpose if it were to supplant the journals containing the original material. Its role is simply to indicate the matter embodied in the original articles and stimulate the interest of the researchers in it. In this way, this Digest purports to act as a key to the various journals and magazines relating to this subject.

Survey of Research

Besides abstracting research articles, the Digest also publishes information about the researches completed or being conducted at present at principal centres, chiefly the universities. It has been observed that the candidates working for research degrees in the universities are not posted with up-to-date information regarding the work done or being done in other centres. Hence, it often happens that a candidate, who has worked on a particular subject for quite a long time, suddenly discovers to his dismay that the same subject has been or is being investigated by some other worker at some other centre. Thus, most of his precious time is wasted and his labour comes to nought. To avoid this sort of overlapping and duplication and to give the candidates taking up research a clear guidance, it is proposed to publish periodically exhaustive lists of subjects on which scholars are working or have worked at a particular time. It may also be stated that although so far as abstracts are concerned, the present issue of the Digest is restricted to the material published during 1963, we have decided to give exhaustive information of the research work from the time the doctoral theses began to be submitted to the various universities. Most of that information is given in this issue and the rest will be included in subsequent issues.

Appointment of Correspondents

For the collection of the aforesaid information, especially from the old records of universities and research centres, it was thought necessary to appoint correspondents in India and abroad. It is through their efforts that we have procured the information given here. A list of the

correspondents is given elsewhere in this issue. We are grateful to them for their good work.

Classification of Doctoral Theses

Apart from the problem of collecting material from a large number of universities, the editors felt that it would add to its utility if it is presented in a properly classified form according to the scheme adopted for abstracting articles. Therefore, the theses approved up to this time and those in the process of preparation have been classified according to the aforesaid scheme. Ordinarily, the universities accept the titles of the theses on Indological subjects under the general headings of the teaching departments such as Sanskrit, History, Philosophy, etc. It is but natural that sometimes there is overlapping of subjects even in one and the same university. The classification of the titles on the lines given above has revealed interesting things. In some cases the same subject has been approved twice or thrice over in the same university, not to speak of other universities. Some of the Ph. D. research scholars of Kurukshetra University and the Institute of Indology, Delhi, where the editing work of the Digest is being done, who had the first opportunity of going through these classified lists, had to decide to change their subjects of research. There is little doubt that this part of the Digest will go a long way in co-ordinating the research work.

Review of Books

It is also desirable that standard books on Indological subjects should be critically reviewed in the Digest for the guidance of the readers. In this inaugural issue, it has not been possible to incorporate book-reviews because the publishers could not be duly contacted in time. In future, however, it is expected that this would also be one of the important features of the Digest. We solicit co-operation of the leading publishers of Indological books in India and abroad in this work.

Salient Features of the Digest

To sum up, the salient features of the Digest are as follows :

- (1) Clear and concise abstracts of research articles on Indological subjects appearing in journals and magazines of the principal languages of the world.
- (2) Detailed and comprehensive surveys of research work completed or being done on Indological subjects in various centres and universities of the world.
- (3) Exhaustive and analytical reviews of books on Indological subjects published in India and abroad.

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Proposal for the Future

The editors also propose that Indological studies and researches done in the present century, should also be digested in three volumes, one covering the period from 1900 to 1925, the second from 1926 to 1950, and the third from 1951 to 1962. These volumes will constitute the background of this Digest of current research.

A Word to Scholars

While offering this first issue of the Digest of Indological studies to the scholars, the editors make an appeal for their active co-operation and constant assistance and invite their constructive suggestions, because a work of this nature is bound to be of a co-operative character.

I. ARCHÆOLOGY

Agrawala, R.C.

UNPUBLISHED PRATIHĀRA REMAINS AT GHAṬIYĀLĀ RAJASTHAN

Among the remains of the Pratihāra period at Ghaṭiyālā, 25 or 30 miles from Jodhpur city, a 15 feet high stone column bearing four inscriptions of 918 V.S., erected by Kakkuka, is important. The capital of this pillar depicted the four-faced image of Gaṇapati, each facing the cardinal directions. This column was raised after freeing the country from the Ābhīras.

About a dozen memorial stones nearby are also worth careful study. It is after Kakkuka that this region was called *Khakkū deula* or *devakulikā* of Kakkuka.

Equally important are the remains of a Jain temple near Ghaṭiyālā. Only its entrance hall stands *in situ*. It is popularly known as *Khokī-Mātā-Kī-Sāla* after the Pratihāra ruler Kakkuka himself. It is built of stone blocks, piled one on another without any mortar. The roof is flat and the columns simple. On both the sides of the door were big niches which contained sculptures and inscriptions. The niche to the left has a stone slab, bearing a Jain inscription in Prakrit, dated 918 V.S., recording the construction of this temple by Kakkuka himself. The right hand portion of the slab depicts the image of goddess Ambikā, seated on a lion and holding an *amralumbī* in the right hand, attesting the prevalence of the cult of Śakti.

—*JOIB, Vol. XII, No. 3, March 1963, pp. 285-287*

Malleret, Louis

CLASSIFICATION ET NOMENCLATURE DES 'PERLES' ARCHÉOLOGQUES EN FONCTION DE LA SYMÉTRIE MINÉRALE (CLASSIFICATION AND NOMENCLATURE OF THE ARCHÆOLOGICAL PEARLS)

The finds at the urban site of Oc-èò include 10.072 pearls of diverse nature, made of glass of various colours and of gold, tin and bronze. They follow and represent all systems of form and symmetry—cubic, hexagonal, quadrilateral, rhomboid, rhombic, monoclinic and triclinic. Since Oc-èò was an important emporium of trade, this diversity of forms and techniques in the manufacture of the pearls and other things becomes explicable in terms of far-flung commercial and cultural exchanges.

—*BEFEO, Tome LI, Fasc. 1, 1963, pp. 117-124*

ARCHÆOLOGY

Malleret, Louis

NOTES ARCHÉOLOGIQUES: PIERRES GRAVÉES ET CACHETS
DE DIVERS PAYS DU SUD—EST DE L'ASIE (ARCHÆOLOGICAL
NOTES: INSCRIBED STONES AND SEALS OF THE DIFFERENT
COUNTRIES OF SOUTH-EAST ASIA)

On a dark-red stone, set in a ring, we have a short figure standing on a lotus in the Indian fashion. The letters below it have been read by M. Cœdès as *bhu* and *dva* or *ddha*. This as well as another ring seal relate to an early age in the history of Cambodian glyptics.

The national museum of Bangkok possesses two intaglios in rock crystal, one pebble having an engraving, and thirteen impressions in clay. The first three objects have been discovered at Wāt P'ṛā Pāthom, whereas the others have been found four kilometres from there within the bounds of Wāt P'ṛā Pāthom Cedi. They belonged, one time, to the museum of Lophuri, but have been transferred from there to Bangkok. One impression shows a small standing person in profile, dressed in a short tunic, ending in a pointed fall at the back, and wearing a curious headdress, the top of which recalls the crest of feathers of a Greek casque. The left hand of the figure seems to hold a dagger and the other hand is raised above the shoulder and clings to an object which is a plant with leaves and roots. The scene recalls Heracles plucking the golden apples from the garden of Hesperides. Thus, this intaglio provides a new evidence of the expansion of Mediterranean commerce towards the Far East, carrying with it the themes and motifs of art.

Another ring-seal has the figure of a fish and an engraved pebble has a figure which looks like that of an Indian. As for the clay-impressions, they reveal the figures of a man, a woman, buffalo, conch, elephant and the *ye dhammā hetuppabhavā* formula. One interesting impression reveals a boat, sailing on the sea, with waves and fishes clearly indicated. According to J. B. Piètri, this boat represents a hull with triangular sails. This is a typical Thai vessel having the front in the form of the head of a dragon. This figure, thus, adds a new element to the naval iconography of the Far East.

The motifs of animals, buffalo and elephant as well as those of conch and fish, form part of a common repertoire of themes in South-East Asia.

Some intaglios and impressions have been found in Malayasia and Java also. Some of them reveal the figures of a bull, buffalo, dog, etc. One of them depicts a feminine figure, half-naked, wearing ornaments, resting on the right leg and bending the left backwards so as to touch the trunk of a tree. She has the right hand, a bit bent along the body, and holds an article, a bow and arrow or a twig with leaves, in the left. What looks like the arrow ends in a mass of tuft and beak, indicating a bird. Two other birds are shown, one above the other, in a stylised form.

According to the author, this is a scene of western inspiration which reached these regions through northern India. Such finds, together with the fragments of Greek pottery with black figures in the region of Kuala Lumpur, throw light on the commercial contacts of the Far-East with the West.

The stamps in gold from Borneo, deposited in the Museum at Sarawak, show the figures of conch, fish, etc.

From Oc-èo to Sarawak, going by Cambodia, Siam, Malaya Peninsula and Insulindia several stages have been traced showing a line of communication and commerce which may have extended up to the Phillipines and Formosa. The diffusion of glass pearls of identical design at Johore, Kuala Selinsing, Siam, Oc-èo, Sa-huyuh, Dongson, Hong Kong, Formosa, the Phillipines, Sarawak, Celebes, Timor, Java and Sumatra as well as of the seal-impressions studied and identified here shows the uniformity of the technical process extending over a wide area in South-East Asia.

—BEFEO, Tome LI, Fasc. 1, 1963, pp.99-116

Mitra, R. L.

THE ANTIQUITIES OF ORISSA

Bhuvaneśvara is an inland out-of-the-way town on the right side of the Puri road at a distance of about twenty miles from Cuttack. It abounds in architectural remains of the highest importance. The earliest mention of this place occurs in the Temple records of Puri in connection with the reign of Yajāti, the first of the Cæsars of Orissa (474-526 A.D.). He rose to power by expelling the so-called *Jabans* who are identical with the Buddhists. In a copper-plate, he calls himself the son of *rājā* Janamejaya and assumes the higher title of *Mahārāja*, assigning to Bhavagupta of Magadha, the imperial title of *Mahārājādhirāja*. This shows that he was a vassal of the Guptas. His successors held their court in the great city of Bhuvaneśvara for twenty-four generations, until *nṛpati* Keśarī in 940-50 founded Cuttack and removed the capital to the new city.

Hsiouen Tshang visited Orissa between 634 and 640 during the reign of Lalāṭendra Keśarī who flourished from 623 to 677 in Bhuvaneśvara, where the remains of his palace are still known. According to the *Kapila Saṃhitā*, Bhuvaneśvara, within a century or two of the reign of Lalāṭendra, comprised a circular area extending from Khandagiri on the west to the temple of Kuṇḍaleśvara near the village of Tankapāni near the Puri road, and from that to Balahā or Vārāhī Devī close by the village of Miyapalli on the north, to that of Vahiraṅgeśvara on the Dhauli hill to the South, including altogether an area of 3 *yojanas* or 12 miles.

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Many ancient places associated with Bhuvaneśvara, mentioned in ancient texts, are still extant. The Vindusāgara tank, the Great Tower, Courtyard and gates, Bhagavatī's temple, Bhoga Maṇḍapa, Mohan, are described in detail. The full name of the presiding divinity of the Tower is Tribhuvaneśvara, but the first word of the compound is generally omitted for the sake of brevity. The account of the offerings, daily service, festivals and minor festivals is given in detail. The colossal figure of the bull called *Vṛṣabha* close by the third doorway on the north of the Dancing Hall of the temple, the Sahasra Liṅgam Tank, the ruins of the palace of Lalātendra Keśarī, the Tīrtheśvara temple, Ananta Vāsudeva are also mentioned. It contained two inscriptions, one of them being a eulogy on Bhaṭṭa Bhava Deva, a Bengal Paṇḍita of great renown, and a minister of a King named Harivarman, composed by his friend Vācaspati Miśra about the close of the 11th century. Among other temples of that region the following are noteworthy: Koṭitīrtheśvara, Brahmeśvara, Bhāskareśvara, Rājarānī Deul, Mukteśvara, Kedāreśvara, Siddheśvara, Paraśurāmeśvara, Alābukeśvara, Nākeśvara, Uttareśvara, Rāmeśvara, Gosahasreśvara, Vaitāl Deul, Someśvara, Sari Deul, Kapileśvara temples, descriptions of which are given in this article.

—*IS, Vol. IV, No. 2, January-March 1963, pp. 140-207*

Sen, D., Ghosh & A. K. Chatterjee, M.

PALÆOLITHIC INDUSTRY OF BANKURA, WEST BENGAL

In the Bankura District, palæolithic sites are located in the villages of Aijta, Bhutsahar, Dhaldanga, Damodarpur, Manjura, Uparsol, Krishnanagar, Nuniabad, Chikchika, etc. The other region lies in the valleys of Kasai and Kumari and also in Ambikanagar, Hatikheda, Chiala, Parasnath, Puddih, Buddih, etc.

In a section down a nullah near Manjura, a bifacial chopper was found. In the village of Krishnanagar on the southern bank of the river Dwārakeśwar, a scraper was collected from the flat land, locally known as *gar*. Near the ninth milestone on the new Bankura road, a handaxe was collected from the village of Chikchika. On the same road in the village of Nuniabad, another handaxe was collected from the surface. From Hatikheda a number of handaxes (mainly ovate), unifacial and partly bifacial, choppers and a few scrapers were collected from small laterite pits and from open sites on gravels. The finds from this region include the following types (a) choppers, (b) scrapers, (c) handaxes and cleavers. The palæoliths, collected from Bankura may be grouped mainly into the following types: (a) choppers on pebble and on core, (b) scrapers on core and on flake, (c) handaxes on core.

In the perspective of culture of the old Stone Age, we find a close similarity of tool-types in the adjacent areas of Bankura, *viz.*, in Singhum and Midnapur. The pebble choppers have close affinity with those

of the Soan. But in the Soan, the pebble-tools are integrated with flakes which are not found in Bankura. The Soan is considered to be devoid of biface, and in this respect it does not agree well with Bankura.

—MI, Vol. 43, No. 2, April-June 1963, pp. 100-113

Sharma, B. N.

RĀJASTHĀNĪYA BAUDDHA-SMĀRAKA (BUDDHIST MEMORIALS OF RAJASTHAN)

The excavations carried out in Rajasthan have brought to light innumerable Buddhist relics, such as Buddha-images, inscriptions, *stūpa*, *caityas*, etc., which provide considerable material for tracing the development of the Buddhist art in Rajasthan. A brief description of these relics is given below :

1. Aśoka's Rock Edict at Bhabrū.
2. Aśoka's Minor Rock Edict at Bairāṭha.
3. Circular Buddhist *stūpa* and *vihāra* on the Bījaka hill at Bairāṭha, along with polished black ware and brown and grey pottery of the Maurya period, as well as an eighth century mutilated image of Buddha in *dhyāna-mudrā*.
4. A fragmentary Buddhist inscription in Brāhmī of 2nd or 3rd cent. B. C. and votive *stūpas* from Nagarī (ancient Mādhyamikā).
5. Relics of an ancient *stūpa* at Lāsoṭ, of which the pillars have been used in constructing a modern *chatrī*.
6. Potsherds and utensils of polished steatite used by the Buddhists.
7. Buddhist, Jain and Śaiva inscriptions and the remains of a Buddhist shrine and a *vihāra* found in the vicinity of Shergarh fort (ancient Koṣavardhana).
8. Sherds of Buddhist brown and grey wares in the Bikaner area. Hiuen-Tsang (7th cent.) speaks of the decline of Buddhism in Bhinmal (*Pi-lo-mo-lo*). Here there was only one *Samghārāma* of the Hīnayānists, in which monks of the *Sarvāstivāda* school resided.
9. Buddhist caves in Jhālāwād—at Kolavī, Vinnayogā, Gunāī village, Hathiāgor and Dāg (called Nirañjana caves).
10. Mandasor inscription of 524 Mālava era. The spread of the Śaiva cult and the increasing popularity and influence of the Jain religion in the 8th century gave a severe blow to the Buddhist religion which ultimately disappeared from Rajasthan.

—MBh, Vol. XI, No. 2, July 1963, pp. 50-56

ARCHÆOLOGY

Varma, G. R.

CITY OF TEMPLES, NOW VILLAGES OF RUINS

Mukhalingam and Nagarīkaṭakam, two miles apart, are small villages on the bank of the river Vamsadhara near the Eastern Ghats where habitations of the Śabarās still exist. In epigraphical records of the Imperial Gaṅgas, these villages are mentioned as Nagarī Nakaram, Kaliṅgāvani Nagarī, Gokaṛṇa region and Trikaliṅgāvani Nagarī. They represent the ancient Kaliṅganagara, capital of the Gaṅgas. The earlier Gaṅgas called themselves of the dynasty of *Gaṅgāmala-kula* and the later Gaṅgas of the line known as *Gaṅgānām anwaya*.

Nothing is known about the founder of these Gaṅga families. Anantavarma Choḍa Gaṅgadeva claimed that the founder of his family, Kāmārṇava with his four brothers came from elsewhere.

Kāmārṇava II is mentioned in the Korni charter as the predecessor of Vajra Hasta III, grand-father of Choḍa Gaṅgā. Kāmārṇava ruled for 15 years and in his time existed Nagara city, where existed the temple of Madhukeśvara (God born of a *Madhūka* tree in *liṅga* form), famous for its sculptured door-frame and friezes.

The Madhukeśvara temple is of *Pañcāyatana* type, assigned on iconographical grounds to the 8th cent. A.D.

At the outer gate, on a dilapidated slab is sculptured an archer with a prostrate figure of the vanquished lying at his feet.

On the right jamb of the eastern door of the main temple a maid is shown in four positions; and on the left, a maid, a couple, a mother and child, probably representing the destiny of the maiden, namely motherhood, is depicted. There are three friezes high above, the top one showing catching or stamping elephants; the middle one, a hunting scene, and the bottom one, acrobatic feats.

There are several niches with images around the temple.

The lintels of the corner shrines show mainly battle scenes. The small shrine attached to the compound wall on north seems a later addition, and it is of the multi-armed Durgā.

The panel is fully peopled on the right with armed tribal people, on the left are religious people, and in the middle stand a tree and a book-stand. Close by on the left a religious leader is depicted in blessing or instructing pose, sitting on a seat, and attended by a fanning male, while on the right is prostrated a tribal king or leader with a sword in hand, paying his respects to the religious leader. There are two women on his side.

The legendary origin of God Madhukeśvara is that the accursed Gandharvas of the Himālayas were born as Śābaras (tribal people) with Citragrīva as their king and Citti as their queen. His second wife was a Śaivite, Citkalā. The king allotted two branches of a *Madhūka* tree to them to live on the flowers gathered therefrom. Citkalā gathered golden flowers which caused perpetual quarrels. The king got vexed with the tree and attempted to fell it, when God Śaṅkara appeared in his terrific form and made the king fall unconscious. Citti thought her husband to be dead, and holding Citkalā to be responsible for it, called her people to kill her. But the God reappeared to save Citkalā, the Śābaras regained their Gandharva forms and left for their abode, but the god remained there as the tribal god of the Śābaras, and came to be known as Madhukeśvara, since he appeared from Madhūka tree.

People imagine the cavity of the object of worship as face (*mukha*) and hence call it Mukhaliṅgeśvara, a *liṅga* with a face, and call the place also after him as Mukhaliṅgam. The shape of the god is the petrified trunk of a tree—a stump with a hollow, representing the bisexual nature of the god, the stump standing for the male and hollow for the female principle.

The epigraphical records show the god Madhukesvara with the epithets *Gaṅgaviśveśvara Trikaliṅgadevaral*. The word *Trikaliṅga* in Telegu is Mukhaliṅga, and some one coined *mukham* in re-Sanskritisation and left the people to imagine a face (that does not exist). The other word is *Madhūka liṅga*, which in corrupt form became *Mahāliṅga*, or *Mokaliṅga*, that was Sanskritised as *Mukhaliṅga*.

The temple of Someśvara at the outskirts of the village, facing west, is also of some sculptural importance.

—*JAHS*, Vol. XXVIII, parts 1 and 2, 1962-63, pp. 33-38

Willetts, W,

AN 8TH CENTURY BUDDHIST MONASTIC FOUNDATION
(EXCAVATION AT RATNAGIRI IN THE CUTTACK DISTRICT
OF ORISSA)

The triple Buddhist site, known by the names of the three hills, Lalitagiri, Udayagiri and Ratnagiri, lies in the Cuttack District of Orissa.

Ratnagiri is not the Puṣpagiri visited by Hsüan-tsang, as the latter lies in the Keonjhar District of Orissa.

The Tibetan historian Tāranātha (17th century) speaks of many scholars there, the most distinguished among whom was Ācārya Pitopada (8th century), who taught esoteric Yoga and introduced *Kālacakra* branch of Tantricism.

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From the 8th century A.D. Ratnagiri came to be a great centre of Tāntric Buddhist art and iconography that influenced the far Eastern Archipelago more than those of Bihar and W. Bengal, leaving their stamp on the monuments of Prambanam and Barabudur.

The scale of the images found at these sites is impressive, and there is about their forms a majesty—and yet a soft persuasiveness—that may not be matched elsewhere in India.

Monastery I at Ratnagiri is beyond doubt the finest known surviving specimen of a structural *vihāra* in India. It shows several original features.

The *stūpa* mound, too, is equally impressive with countless miniature monolith *stūpas* lying in its vicinity in the greatest confusion imaginable. These, again, are mostly relieved with sculptures of the Vajrayāna pantheon and are sometimes inscribed with the Buddhist creed.

— OA, Vol. IX, No. 1, Spring 1963, pp. 15-21

II. ARTS AND CRAFTS

Agrawala, R. C.

AŚVINS IN SCULPTURES FROM RAJASTHAN

The presentation of horse-faced Aśvins in some of the rare early-medieval and medieval sculptures in Rajasthan is important from iconographic point of view. The Sūrya-Nārāyaṇa statue of the 8th-9th century in Jhalawar Museum presents them as seated on both sides of the head of the main deity, each carrying a citron fruit (*bijapūraka*) in the left hand, the other being raised up in *abhaya* pose. In the Sūrya statue from Sikar, they are shown to be standing on both sides of the main deity. Each of them carries a *Kamaṇḍalu* in one hand, the other being placed on the waist in an identical manner. In the colossal Sun-statue from Varmāṇa (Sirohī) standing Aśvins appear as attendants on both the sides of Sūrya. Each of them keeps one of his hands on the hip, the other hand being raised up in the *abhaya* pose. They are shown with the *Karaṇḍa-mukūṭas* on their heads. The Aśvins also figure in a composite image on the exterior of a shrine in the courtyard of Sachiya temple at Osian-Jodhpur.

— JIH, Vol. XLI, part I, April 1963, pp. 227-228

Agrawala, R. C.

MAKARAKAṆṬHĪ VA RAJASTHAN KE TAKṢAṆAKĀRA (MAKARA-KAṆṬHĪ AND THE SCULPTORS OF RAJASTHAN)

There is a broad 'makara-kaṇṭhī' necklace round the neck of a colossal Viṣṇu image preserved in the Jodhpur Museum. In the middle of the necklace there are two makara-heads facing the opposite directions, and from their mouths issues the four-stringed necklace which testifies to excellent art of the sculptors of Mārwar.

Similar makara-head motifs are found on the following sculptures also :

1. A terra-cotta pendant of 1st cent. B.C. found at Newāsā, now preserved in the Deccan College, Poona. This makara-pendant has a hole in the middle for stringing.
2. The Kuṣāṇa art of Mathurā also makes a profuse use of makara-kaṇṭhī in which eight-stringed necklace issues from the mouths of the makara-heads and a round pendant hangs below.
3. In the art of Amarāvati also are found tablets on which thick-stringed necklaces issue from the mouths of the makaras facing opposite directions.

ARTS AND CRAFTS

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4. An ivory tablet (2nd cent. A.D.) depicting a swing, excavated from Kapiśā (modern Begram, Afghanistan), is preserved in the National Museum, Kabul. The *makara*-seat of the swing is shown hanging from strings issuing from the mouths of *makaras*. The design of the seat and the strings follows the style of *makara-kañṭhī*.

A single-stringed necklace called *ekāvalī* has been largely depicted in Gupta art. This appears also in the sculptures of Rajasthan along with a necklace having a *vyāghra-nakha* pendant. The *makara-kañṭhī* does not appear in the Gupta art.

— MBh, Year 10, No. 4, January 1963, pp. 53-54

Agrawala, R. C.

EARLY MEDIAEVAL UNKNOWN SHRINES OF MENĀL (MENĀL KĪ PŪRVA-MADHYA-KĀLĪNA EVAM AJÑĀTA DEVA-KULIKĀEN)

In the courtyard of the main Śiva temple at Menāl (Mahānāla, in the district Bhilwādā of Udaipur) there are three small shrines standing in a line on the left side of the main temple. They have a common rectangular *maṇḍapa* in front of them. Beginning from the side of the main temple, the first and the third shrines are the excellent examples of 8th-9th century architecture, which fairly resembles the art of Śāmalā jī and Roḍā of Gujarāt.

Although the *śikhara*s of these shrines have fallen away and their *garbhagṛhas* are also empty, yet the relics of outer sculptures and the pot-and-foilage designs of the pillars testify to the exquisite beauty of the contemporary (i.e., early mediæval) art. On the jambs of the *garbhagṛha* are engraved the traditional figures of Gaṅgā and Yamunā, and in the centre of the lintel a four-armed figure of Viṣṇu riding on the Garuḍa is depicted.

On the outside of the first shrine, the execution of the *mithunas*, *kīrttimukhas*, and leaf-and-flower designs are also very attractive. The Ardhanārīśvara image in a sitting pose, depicted in a panel on the outside and towards the right of the third shrine, is also worth notice.

— MBh, Year 11, No. 2, July 1963, pp. 23-24

Benisti, Mireille

NOTES D' ICONOGRAPHIE KHMERE (NOTES ON KHMERE ICONOGRAPHY)

Two panels, one at Prah Khan and the other at Ta Nei at Angkor, represent a big personage standing on a boat, having the form of an aquatic animal with the head of a dragon or a *nāga*. The head of the figure is turned and the arm is bent in the back. This figure is between two other figures much smaller than it. Beneath the boat are fishes,

before its prow, to the left. are kneeling personages with hands folded. Above are two small personages, one holding a trident-like object.

This panel has been variously identified : with Lokeśvara Bodhisattva and with a scene from the *Samuddha-vāṇija-jātaka*, where the Bodhisattva in the form of the wise carpenter leads his 500 followers to safety in a boat from the island of goblins, whereas the 500 other carpenters, following a foolish leader, perish there. But neither of these identifications is correct. The first is not tenable, because there is no figure of the Buddha Amitābha in the headdress of the main figure, which is a typical characteristic of Lokeśvara, and the second is not acceptable, because the personages on the boat are not of one size, as on a panel from Burma, depicting that Jātaka. In fact, the panel in question represents the *Sīlānisaṃsa-jātaka*, showing a divinity of the sea, aboard a boat, which was, in reality, a *nāga*, who had assumed that form in order to save the Bodhisattva in the form of a traveller stranded in an island, where he had nothing to eat and demurred to kill the bird for food. This divinity called the stranded Bodhisattva to board the boat. The panel depicts this scene.

Other panels from Ta Nei depict scenes from the *Vessantara Jātaka* and the *Sibi Jātaka*.

These panels are likely to throw light on the chronology of the art of Bayon and the relative position of the Hīnayāna and the Mahāyāna forms of Buddhism.

—BEFEO, *Tome LI, Fasc. I, 1963, pp. 95-98*

Dasgupta, Paresch Chandra

A NOTE ON YAKṢIṆĪ CANDRA OF BHĀRHŪT RAILINGS

One of the entrance pillars of Bhārhūt railings of Śuṅga Age is carved with the figure of a divine lady of rare beauty and modulation whose name is known as Yakṣiṇī Candrā (*camdā Yakhi*). She stands on a horse-headed *makara*, holding a branch of a tree in the *śalabhañjikā* pose in one hand and a bunch of flowers in the other. She may be identified with the Mahāyāna goddess Cuṇḍā, whose name is variously spelt as Cuṇḍrā, Caṇḍā, Cundrā and Candrā. She is mentioned, for the first time, in the *Mañjuśrī mūlakaḥpa*. Her *vāhana*, a composite *makara*, makes her a river goddess and this may be relevant in connection with her worship in ancient Pattikera in south-eastern Bengal close to Candradvīpa in the vicinity of Meghnā estuary.

—JIH, *Vol. XLI, Part I, April 1963, pp. 55-56*

Goetz Hermann

BUILDING AND SCULPTURE TECHNIQUES IN INDIA

Timber construction, with or without brick fillings, was used for temples up to the eleventh century, in the Himālayas even much later.

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Stone was first used for foundations and house platforms. The first stage of stone construction, which imitated the timber style, began in the fourth or fifth century. Stone slabs were set upright in grooves cut into stone beams. This technique seems to have been inspired by the abundance of sandstone slabs of various sizes in Rajasthan.

About the year 400, a massive style of stone construction was introduced from Roman Syria and this dominated Hindu temples architecture throughout the Middle Ages. The transport of big stones was a problem. A fifteenth century carving on the walls of Raichur shows a big cart with massive wheels drawn by a team of bullocks. In the case of the great Bṛhadiśvara temple of Tanjore a straight ramp, six miles long, was laid out to raise the stones up to the top of the *vimāna* 61 metres above ground level. For lighter work simple bamboo scaffolding was used.

With the exception of Kashmir, where a trifoliate arch became the fashion, arches, whether corbelled or true, were not visible, possibly in reaction against the arches of Buddhist sanctuaries, for the Brahmins regarded the Buddhists their worst enemies.

Heavy stones were kept in position merely by their weight. Wall blocks were kept in position by projections on the bottom fitting into grooves in the top of the row below. In later times, they were joined by lead, bronze or iron clamps. The Muslims introduced the use of mortar, genuine arches, vaults and domes. The cores of walls consisted of rubble embedded in mortar. On the outside they were covered with painted mortar or stucco, encaustic tiles or stone slabs.

The Muslims were fond of glazed pottery, but the Hindus had an aversion to it. Two exceptions to this are the palace of Rājā Mān Singh Tomar at Gwalior (*cir.* 1500 A.D.) and the palace of Mahārāṇā Ratan Singh at Chitorgarh (*cir.* 1530).

Generally, ordinary buildings were of red sandstone, and important ones of marble. In many mosques substructures are of sandstone and niches, domes and rooms of white marble. After 1710 marble disappeared, because the quarries in Rajasthan had slipped from imperial control, soon redstone was superseded by the cheaper marble stucco, except for the mausoleum of Nawāb Safdar Jang at Delhi.

Vaulting is the principal construction form in all Islamic countries. The ogival and keel arch, rarely also the round and the horseshoe arch, are seen everywhere, the trefoil and the cusped arch being merely elaborations of the ogival.

The shape of domes continued to change. Those of the 13th and 14th centuries are shallow caps, those of the 15th are hemispherical, while in the 16th century they become ogival and were raised on drums. In the late 16th and 17th centuries they assumed the onion shape.

In the Islamic period improved hydraulic arrangements were introduced.

With the coming of European civilisation modern building methods were introduced.

— AR, Vol. XVI, No. 1, March 1963, pp. 47-53

Gralapp, L.

BALINESE PAINTINGS IN THE TAYLOR MUSEUM

The imagery of the Balinese paintings in Taylor Museum of the Colorado Springs Fine Arts Centre, reveals close connection with that of the Wayang puppet shadow theatre of Jāvā and Bāli, in which the most prominent subjects are events from the *Rāmāyaṇa* and the *Mahābhārata*. These ideas were transmitted by the princely courts of Jāvā and popularised by the Wayang in Bāli.

The incursion of Polynesian elements between the 9th and 15th centuries was responsible for the emergence of the Wayang style in Javanese sculpture. Prambanam shows greater intensity of expression in contrast to the Guptan serenity at Borobudur.

The Wayang style manifested in Balinese paintings is marked by a number of rather clearly defined traits of emphasis upon narrative values and strongly conventionalized treatment of the subjects.

The space concept is essentially one of patternisation in which systematic linear perspective has no place. Horizontal planes are sometimes tilted up so that the observer seems to be viewing the scene simultaneously from several vantage points.

The Balinese attitude towards reality is one of pronounced dualism—a constant and relentless struggle between positive and negative forces, good and evil, light and darkness, the divine and the demonic. This sense of polarity is objectified also in the physical types portrayed in painting, e.g., round staring eyes, fiercely protruding fangs, extreme obesity or dark and hirsute skin surfaces in demonic figures and delicacy, gracefulness of attitude and lightness of complexion in divine, heroic and aristocratic subjects.

The two major subject-categories in Balinese paintings are, (i) the works based on the themes from epic literature, and (ii) the depiction of the astrological calendar of the sort known generically as *palelindungan*.

— OA, Vol. IX, No. 2, Summer 1963, pp. 89-94

Gupte, R.S.

AN INTERESTING PANEL FROM THE AURANGABAD CAVES

On the back wall of the left-side chamber in the verandah of cave No. 7 at Aurangabad, is a panel, carved with six female figures, flanked

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on the two sides by Padmapāṇi Avalokiteśvara and the Buddha on the extreme left and extreme right respectively. Avalokiteśvara holds an *akṣamālā* in his right hand and a *kamaṇḍalu* in his left. The three female figures next to Avalokiteśvara stand reclining on their left foot and the remaining three on their right foot. Their left hands are either in *kaṭyavalambita* pose, or hold the end of their garment. All of them stand on *dividala-kamalas*, have *prabhā-maṇḍalas* behind their heads with elaborate coiffures in *Keśaka* style, and hold a *puṣpa* in their right hand, except in two cases, in which the object in the right hand is broken. The Buddha figure stands in *varada-mudrā*, and not in *abhaya-mudrā* as supposed by Barrett who also was not certain about the identity of the female figures. Burgess wrongly identified the *kamaṇḍalu* in the hand of Avalokiteśvara as a bag. His identification of the Buddha as Vajrasattva is also wrong. He is just Buddha.

Avalokiteśvara Padmapāṇi is the creator of the Fourth World and is invoked by the Buddhists in times of danger.

On the female figures, the influence of Vajrayāna and the Hindu Mātṛkās is obvious. The Hindu influence is emphasised by the depiction of Mahālakṣmī, bathed by *gajas*, bearing *kumbhas* in their trunks, on the lintels above the door-cum-windows on both sides of the main entrance, and by the carving of the *pradakṣiṇā-patha* round the shrine.

Caves of Ellora and Aurangabad were excavated in the Chālukya period (A.D. 542-753). Cave No. 14 of Ellora shows a *saptamātṛkā* panel in the *pradakṣiṇāpatha*. The *mātṛkās* are flanked on the sides by Śiva and Gaṇeśa. In Kailāsa, the panel is repeated twice; the one in the *yajñasālā* is flanked by Vīrabhadra and Gaṇeśa. At Aihole and Elephanta, the *Mātṛkās* are shown standing; elsewhere they are shown seated. In the Aurangabad cave panel, Vīrabhadra, the war-god, is replaced by the Compassionate Avalokiteśvara, the Creator-Protector, and Gaṇeśa by Buddha himself, who symbolizes the wisdom of the Bodhi. The female figures are those of the Śaktis of the Dhyāni-Buddhas.

According to the *Varāha-Purāṇa*, which was popular in western India, the *Mātṛkās* depict the eight evil mental qualities, viz., *kāma*, *krodha*, *lobha*, *mada*, *moha*, *mātsarya* (fault-finding), *paśūnya* (tale-bearing) and *asūyā* (envy). Surprisingly enough, the Buddhist Śaktis also portray similar qualities like enmity, jealousy, etc. On account of the absence of the recognition-symbols, the Buddhist Śaktis in this panel cannot be identified.

The worship of female deities was alien to Mahāyāna till the 4th century A.D. The Northern Buddhist school of Asaṅga brought it in the form of the goddess Tārā. The Buddhist pantheon was not developed before the Tantras got wide publicity in the 7th century A.D. The Dhyāni-Buddhas got wide publicity only after the time of Śāntideva (A.D. 695-730). It is, therefore, obvious that the Śakti-panel could not have

been carved earlier than the latter half of the 7th or the earlier half of the 8th century A.D.

The first Brāhmaṇical cave, recently discovered at Aurangabad, justifies the belief that Hindu influence at Aurangabad was more pronounced than at Ellora.

—*MUJ*, Vol. III, No. 2, Feb. 1963, pp. 59-63

Jain, Niraj

CATURMUKHA SAHASRAKŪṬA JINA-TEMPLE OF BĀNPUR

Bānpur is a village in Jhansi district 6 miles from Ṭikamgaṛh. Outside the village stands among a group of Jain temples, a Sahasrakūṭa Jina-temple, called *Kṣetra-pāla* or *Bānpur kṛ Līṅgā*.

The temple is built in Nāgara style on a square platform, in the centre of which is the sanctum (*garbhagṛha*) with four doors on its four sides. Above the sanctum, rises a pyramidal *śikhara* in twelve receding tiers ending in an *amalaka*, pot-and-foliage design and *kumbha-kalaśa*. The tiers of the *śikhara* are here and there relieved by sculptures.

The door-frame is carved with lions, elephants, *kalaśa-vāhinīmaṅgalā*s with the traditional Gaṅgā and Yamunā on the two sides. The pediments above the doors show the Tīrthaṅkaras.

All the pillars of the temple are carved with chowrie-bearing Indra, Kubera, door-keepers, etc. The depiction of *Caubīsī* (24 Tīrthaṅkaras?) and goddesses pouring water from the jars above the northern door indicate that the main door of the temple is on that side.

In the first panel over the sanctum, from which the *śikhara* rises, are sculptured the figures of Tīrthaṅkaras, Sarasvatī, Ambikā (reclining against a mango-tree), Cakreśvarī (the *śāsana-devī* of Ādinātha), *apsarās*, etc.

The worship of Sarasvatī is believed by the Jainas to confer prosperity, purity and right perception.

The sanctum of the temple is simple in design. *Sahasrakūṭa* temple is said to have been built to commemorate the 1,000-year penance of Ādinātha.

—*Ane*, Year 16, No. 2, June 1963, pp. 51-53

Jain, Niraj

JAIN PURĀTATTVA MEN GAṅGĀ YAMUNĀ (GAṅGĀ-YAMUNĀ IN JAIN ARCHÆOLOGY—ARCHITECTURE)

On most of the door-lintels of the Jain temples of the Nāgara or Nāgabesara style built in North India up to the late mediæval period, the figures of Gaṅgā and Yamunā are found. They do not fit into the archi-

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ecture of these temples according to Jain religious conceptions, but, on the basis of historical researches, we can understand their import.

About 2000 years ago, the Bhāraṣiva kings of the Nāga family re-established Hindu sovereignty in North India and started the Nāgara style of architecture, which, with few variations, continued up to the mediæval period. As a symbol of their conquests, these kings introduced the figures of Gaṅgā and Yamunā into Indian Art. The figure of Gaṅgā is also found on the coins of that period. As the late Dr. Jayaswal has written, the figures of Gaṅgā and Yamunā became political and national symbols in later architecture and, consequently, became integral parts of Nāgara and Nāgabesara styles of architecture. Thus, the figures of Gaṅgā and Yamunā are found in Jain temples.

—Ane, Year 16, No. 1, April 1963, pp. 40-41

Jain, Niraj

PATİYĀNADĀI MANDIR KĪ MŪRTI AUR CHAUBĪS JINA ŚĀSANA DEVIYĀN (THE IMAGES OF THE PATIYĀNADĀI TEMPLE AND 24 GODDESSES OF THE JAIN RELIGION)

There is a Jain temple, popularly known as '*Patiyāna-dāi mandir*', on the Sindūriyā hill in Madhya Pradesh, which was wrongly identified as the temple of Padmāvatī, the Śāsana-devī of the 23rd Tīrthaṅkara Pārśvanātha — the popular name Patiyānadāi having been considered as a corrupt form of Padmāvatī.

The main image was removed and kept in the Prayāga-Nagara-Sabhā-Saṁgrahālaya (Prayāga). It is unique from the point of view of Jain iconography as well as of sculptural art. Moreover, the representation of all the 24 Śāsana-devīs of the 24 Tīrthaṅkaras on a single stone-slab is a rare feature.

T. N. Ramchandran has made a critical study of the Jain Śāsana-devatās and Śāsana-devīs, but several iconographic sacred texts of the Digambara Jain sect, describing the names, forms, characteristic symbols, weapons and vehicles, seem to have escaped his notice.

The oldest text on the subject, besides the *Pratiṣṭhāsāroddhāra* of Āśādhara and *Pratiṣṭhā-tilaka* of Nemicandra, is, perhaps, the *Trilokaprajñapti* of Ācārya Vṛṣabha. Mahāpurāṇa also makes mention of these deities.

The Śāsana-devatās and devīs are generally depicted as wearing on their body a lower garment and ornaments and a *karaṇḍa-mukuta* on their head. They are shown seated on their respective *vāhanas* in the *lalitāsana* posture. Their hands, which range from 4 to 16, are in different *mudrās* and hold their respective weapons and symbols.

The image that was removed from the Patiyānadāi temple is that of Ambikā, the Śāsana-devī of the 23rd Tīrthaṅkara Neminātha. She

is the main deity round whom the miniature figures of the remaining 23 *Śāsanadevīs* are carved on the margin (*parikara*) of the slab. At the top is depicted the image of the deity sacred to Ambikā, viz., the Tīrthaṅkara Neminātha seated in *Padmāsana* with the figure of a conch below his seat.

The temple is, therefore, dedicated to Ambikā and not to Padmāvatī as previously stated. The popular name of the temple might have been the corrupt form of Padmāvatī, the wife of the builder of the temple, which has been read by Muni Kānti Sāgara from the indistinct inscription on the seat of Ambikā.

—Ane, Year 16, No. 3, August 1963, pp. 99-103

Krishan, Y.

HOYSALA ARCHITECTURE: ITS UNIQUENESS

The Hoysala architecture occupies a unique place in the history of Indian architecture. It represents a synthesis of the South Indian (Dravidian) and North Indian (Nāgara) styles of temple architecture. The temples, both inside and outside, team with sculptures.

Hoysala architecture is basically Dravidian—the *vimāna* is pyramidal and the *maṇḍapa* is pillared, unlike the Nāgara style temples, of which the *śikhara* is curvilinear and *maṇḍapa* devoid of pillars. The *vimāna*, though pyramidal, emphasises the vertical aspect, simulating curvilinear tendency. There is no covered *pradakṣiṇāpatha* of the Dravidian temples, but the open platform, on which the temple stands, serves the purpose. Again, the temple plan is star-shaped, not rectangular, as is usual.

The Hoysala temples, thus, have neither the usual massiveness of the Dravidian temples nor the towering character of the Indo-Aryan temples. Their architectural and sculptural workmanship is superb.

—IAC, Vol. XI, No. 4, April 1963, pp. 349-354

Ray, Amita

SCULPTURES IN AURANGABAD

The sculptures of Aurangabad belong to the 6th and 7th centuries when the Chālukyas of Badami were at the height of their power in the Deccan. This place lay by the side of the ancient caravan highway that led from the ancient western coastal ports of Sopara, Kalyan, Govardhana and Pithalkhora through Ellorā and Devagiri up to Paithan. They form a link in the cave complex of Ajantā, Ellora, Badami and Elephanta which owes its development to the Chālukyas and the Rāṣṭrakūṭas. The economic prosperity of this region, resulting from a flourishing commerce, led to the growth of a rich merchant and banker class, whose munificence and religious zeal expressed themselves in these cave temples and their art.

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In the Deccan, the Buddhist sects of the Sarvāstivādins, Mahāsāṃghikas and Mahāyānist, prospered and left their imprint on art. At Ellora the cult of Bodhiśaktis and female divinities is also manifest. It had an indirect influence on the sculptures at Aurangabad. The Yogācāra philosophy and the cult of Śakti explain much of the delicacy of the human, particularly the feminine, forms in this art.

Cave No. IV at Aurangabad has the form of a *cāitya* with a barrel roof and apse. Cave No. I is a *vihāra* consisting of what was intended as a main hall with 28 pillars, a verandah and a portico. Cave No. II seems to have been a place of worship and not a *vihāra* for the monks. Cave No. III is the most elaborate and finest cave in the group, a complete *vihāra*, with richly formed and carved pillars and pilasters and wealth of small and large sculptures. On the inner side of the square above the 12 pillars is a carved frieze of miniature shrines in which there are seated Buddhas and other figures. There is at least one narrative scene representing the *Sutasoma Jātaka*, carved on one narrow frieze above the four pillars at the back of the front aisle. All that is left of cave V is the shrine with its *pradakṣiṇāpatha*; of cave VI, a long 9' wide verandah with one cell at each end and the processional path are the only remnants. Cave VII is a *vihāra*-cum-temple more or less like cave No. VI. Cave No. VIII is an unfinished *vihāra*. Of Cave No. IX, remains of a long longitudinal hall with a colossal carved figure of recumbent Buddha in the *Mahā-parinirvāṇa* pose are extant.

Architecturally, the Aurangabad caves do not differ from other caves found in India. Their chief importance lies in the sculptured forms that embellish them. The common denominator of Deccanese rock-cut sculptures is a more humanised human figure with a relatively more elongated physiognomical form. At Aurangabad the physical frame from head to toe is an elongated one and there is hardly any trace of stumpiness or heavy drowsiness as at Ajantā. The female figures at these caves are more humanised and less formalised than at Ellora.

The spirit and atmosphere breathed by the painted walls of the caves of Ajantā echo in the sculptured panels of Aurangabad.

—*Marg*, Vol. XVI, No. 3, June 1963, pp. 34-54

Sengupta, R.

MORE SCULPTURES OF ŚIVA-LIṄGIN

As many as nine Śiva-Liṅgin sculptures of two varieties, viz., Śiva alone and in the company of Umā, are found in the Cālukya temples at Pattadakal, distributed over the three temples of Saṅgameśvara, Mallikārjuna and Virūpākṣa.

There is only one sculpture, *Vīṇādhara*, on the outer face of the south wall in a miniature *devakoṣṭha* at the roof level of Saṅgameśvara.

Seated in *lalitāsana*, the image holds the *vīṇā* with the proper hands, back right hand touching the *liṅga* supported on the right shoulder and the back left hand turned to left.

The Mallikārjuna temple has two sculptures. The one on the north face of the wall shows the god sitting in *padmāsana* with the *liṅga* on the left shoulder held by the left hand, his other left hand resting on the left knee, the back right hand holds a *nāga*, while the proper right hand is in the *kaṭaka* pose. The other image depicts the *Umāsahita-akṣa-kṛīḍā* aspect in the left half of the panel, and the *Gaṇas* amusing themselves by teasing Nandī in the other half. Sitting in *utkuṭikāsana*, Śiva, with the *liṅga* on the right shoulder held with the back right hand, is evidently arguing with Umā over the game.

The temple of Virūpākṣa, constructed by the queen of Vikramāditya II, bears the remaining six sculptures, three being on the outer face of the walls, one on the east, one on the north walls and one inside above the doorway lintel of the shrine. The sculpture on the east wall to the left shows two-armed Śiva with the *liṅga* on the shoulder, snake in the right hand and embracing Pārvatī seated on his lap with the left. He does not hold the *liṅga*, while in another two-armed sculpture on the south side, he holds the *liṅga* with the left hand, and leans on the right hand which is placed on the ground. In one of the other two sculptures on the south wall, Śiva, sitting in *lalitāsana*, holds the *liṅga* on the left shoulder with the proper left hand.

The sculpture of Śiva-Pārvatī in *utkuṭikāsana* on the north wall has Śiva with the *liṅga* on the right shoulder held with the back right hand, and embracing Pārvatī with the proper left hand. In the last image on the lintel of the entrance to the shrine, Śiva, sitting in *utkuṭikāsana*, carries the *liṅga* on the right shoulder held by the back right hand, and a snake in the back left hand.

The sculptures in the Mukteśvara temple at Kāñchīpuram are on the side-wall of the *sabhā-maṇḍapa*. The panel on the left wall depicts *Rāvaṇānugraha-mūrti* in which Śiva carries the *liṅga* on the right shoulder without holding it, while, on the corresponding wall, the sculpture shows Śiva holding the *liṅga* on his left shoulder with his extra left hand.

A Mathurā sculpture, representing Śiva standing in *sama-bhaṅga* against a towering *liṅga*, with his proper right hand in *abhaya* and the proper left in *kaṭyavalambita*, and the back two hands raised above the head, holding the *jaṭā* wound twice round the *liṅga*, is useful for the study of evolution of the Śiva-*liṅgin* image. This device is noteworthy for its likely association with the act of the Bhāraśivas carrying the *liṅga* as a load.

In a later representation, even Pārvatī carries the *liṅga* with her extra pair of hands over her head. The famous Kolhāpur image of the

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goddess Mahālakṣmī also carries the *liṅga* on the head. A Buddha sculpture has a comparable significance, wherein a Buddha is being carried over the head of a standing Buddha in cave LXVII at Kanheri. In the Kailāsa temple sculptures at Ellora, Śiva and Pārvatī carry the *liṅga* jointly.

The deeper significance of Śiva as Liṅgin is explained by one section of the Śaivites by equating the symbol with Skambha of the Vedas or the 'Primordial Substance', which brought forth Purāṇapurusa, the god of reproduction, implying the oneness of the Divine Essence (*Brahman*) of which the Father is the *pratīka* or manifestation. This idea is projected through the *Ekamukha liṅga*, and those with more than one face showing the *vibhava* of the god. According to Vedāntins, Śiva is the father or manifestation whereas *liṅga* stands for the Divine Essence. The parallel of this conception is to be found in the doctrine of Kāya of the Mahāyāna Buddhism represented in the above-mentioned Kanheri sculpture (6th cent.). A Garuḍārūḍha Viṣṇu image at Lakṣmaṇakāṭi carries on the *kirīṭamukuṣa* the Yogāsana Viṣṇu very much like the Bodhisattvas carrying the effigy of their sires. It suggests the Vaiṣṇava conception of the relationship between the supreme spirit and its manifestation. The same conception was entertained by the different sects: be it Śaiva, Vaiṣṇava, Brāhma or Saura, and was represented in their images.

While the Vedāntins stopped at calling the manifestation of the Brahman as Father, the Āgamāntins coupled him with a Śakti or Mother to fulfil his function as the Creator. The same idea is reflected in the depiction of Śiva-Pārvatī, Śiva being shown as *liṅgin*.

The idea had its genesis in the North as evidenced by the Rosenberg piece of Kuṣāṇa period. The movement travelled southward *via* Central India through Bhāraṣiva-Vākāṭakas to the Deccan to receive patronization of the Chālukya-Rāṣṭrakūṭas and ultimately reached the Pallava-Chōla territories.

—JASC, Vol. IV, No. 2, 1962, Issued June 1963, pp. 41-47

Shrivastava, V. S.

RAJASTHAN KĪ STHĀPATYA-KALĀ: MANDIRA (THE ARCHITECTURE OF RAJASTHAN: TEMPLES)

Remains of stone-age and pre-historic civilisations have been found in Rajasthan, but our knowledge about the religious architecture of this region is very limited.

Ruins of a circular Mauryan *stūpa* exist in Bairāt, 54 miles from Jaipur. It had a circumambulatory path, 7'3" wide, paved with baked bricks (2" x 13" to 15" x 3") laid in lime plaster. In front of the main place of worship, there was a gate 8' wide, and another entrance was on the east which had wooden doorway. It appears that the rock-cut

caityas and shrines in eastern and western India were constructed in imitation of this Mauryan monument.

At the time when Rajasthan was the centre of Buddhism, the Bhāgavata sect of Vaiṣṇavism flourished in Mewār, especially in the triangle formed by Mathurā, Vidiṣā, and Nagarī (ancient Madhyamikā, also mentioned in the *Mahābhāṣya*), from which Śibi coins and terracotta figurines have been discovered. An ancient temple of Śuṅga period, dedicated to Kṛṣṇa-Balarāma, in Nārāyaṇavāṭa, shows that its architecture was influenced by the style of the sacrificial *vedis* and the Buddhist *stūpas*. Till then image-worship had not come into vogue in Hinduism for the temple enshrined a stone slab placed on a platform and worshipped as symbol of the joint deities 'Saṅkarṣaṇa-Vāsudeva.'

The *yūpa*-posts discovered at Nāndsā, Baḍavā, Barnālā, Bichapuriyā and Vijayagaḍha, show that in the 3rd-4th centuries eastern Rajasthan was a stronghold of Vedic sacrifices. During the 5th and 6th centuries several Hindu temples were built under the Guptas, which were destroyed by the bigoted Muslim invaders and vandals. In the 7th and 8th centuries again, the temple architecture received a fillip under the Rājputs. As a result of this, several Śaiva, Śākta, Vaiṣṇava, Jain and Sun temples were built. The *śikhara*, pillars, ceilings of the *maṇḍapas*, and sculptures are excellent specimens of the architectural and sculptural art of that time.

Fortunately, several temples of early mediæval times (9th to 12 centuries) have survived the ravages of time and human destruction. The Khajurāho temple shows the influence of the early Gāndhāra style of architecture. The Jain temples at Ābu are the finest specimens of the Indian sculptural and architectural arts.

The temples of the mediæval period can be divided into two classes from the point of view of style, viz., those that follow the ancient Indian architectural tradition, and secondly, those that show the influence of Muslim architecture.

—MBh, Year II, No. 2, July 1963, pp. 46-49

Soundara Rajan, K.V.

A DEVĪ CULT NUCLEUS AT JAGAT, RAJASTHAN

The Ambā Devī temple at Jagat, 35 miles to the south-east of Udaipur (10th century A.D.) is a unique architectural landmark in Rajasthan. The temple-complex has two parts, the entrance *maṇḍapa* in two storeys and the main shrine separated from it by about 50 yards. The main temple is constituted of an entrance *maṇḍapa* with a short flight of steps and side parapet with pilasters and *kakṣāsana* top, resting on which four dwarf pillars in corbel-brackets carry the *chajjā* of the porch and its gable roof. From here access is got to the *sabhāmaṇḍapa* which is resting on the four squarely placed central pillars and is having a flat inner ceiling

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which has been divided into several compartments in a decorative way, each of this containing sculptural embellishments of divinities and secular themes.

The main temple is *triratha* in plan which is connected to the *sabhā-maṇḍapa*, also of *triratha* plan, by a median major inset carrying the *antarāla* and *mukhamāṇḍapa* within and an overlapping triple-gable projection above forming the front extension of the main tower, and similar in this respect to the front porch roof of the temple. The main tower is of the Nāgara style, with a flattened *uruśṛṅga* applied to the main face of the *śikhara* up to about half the height from the triple series of cornices on the rooflevel, the side or corner offsets of *śikhara* being marked out by *karṇāmālakas* into different *bhūmis*.

Dikpālas are shown in the niches at *jaṅghā* level, but Indra and *Īśāna* are omitted. *Saptamātṛkās* are totally absent in the main shrine. They are found in a very miniature form on the door jambs of the entrance *maṇḍapa*. The *Durgā-mahiṣamardinī* theme is very elaborate. On the back-side wall of the shrine, the central niche shows *Durgā* as a youthful figure with prominent and high breasts as stipulated in the *Āgamas*. The back wall niche figure is very near in approach to the description given in the *skandayāmala*. *Pārvatī* is shown on the eastern wall of the *sabhāmaṇḍapa*.

The *Ambāji* temple at *Jagat* is thus a veritable microcosm of the *Devī* cult as prevalent in the early 10th century A.D. in south Rajasthan. It crystallised the female potentials of the Trinity, particularly of *Ambikā*. It deliberately avoided the delineation of the *ugra* and *ghora* forms of the universal mother as *Kālī*, *Śivadūtī*, *Rakta-Cāmuṇḍā*, etc., and this would indicate therefore a benevolent cult refreshingly free from the orgiastic, esoteric and exclusive forms of *Śākta*, *Pāṣupata* or *Kālāmukha* cults. It is associated with the *Durgā-Lakṣmī-Sarasvatī* conception which forms the basis of the celebration of the *navarātri* festival.

—VIJ, Vol. I, No. 1, March 1963, pp. 130-140

Triveda, Deva Sahai**SUMERU-SABHYATĀ AUR MOHENJODARO KĀ VĀSTUŚILPA
(THE ARCHITECTURE OF MOHENJODARO AND SUMERIAN
CIVILIZATION)**

Excavations at *Tel Asmar*, *Tel Vill*, *Susa*, *Ur*, *Kish*, *Lagash*, *Adab*, *Tepe Gabra*, etc., have revealed objects, analogous to those of *Indus* culture. Some scholars hold that the *Sumerians* gave birth to the *Indus* culture; others think that the *Indian Paṇis* went to the distant countries of the West and propagated *Indian* culture there. The *Indus* culture had a wide extension in *India*. Its remains have been found in the desert of *Thar* and the valley of *Ghaggar* as well as in *Saurāṣṭra* and *Gujarat*. Probably it was the *Nāga* civilisation which had spread up to

the Tamil region *via* Mahārāṣṭra. When the Yavanas took the king Kākavarṇa (1958-1922 B.C.) to their city and killed him, the close of the Indus culture had approached. The Yavanas put an end to it. In course of time the Jhaṅgar-culture developed on those sites.

To say that the Aryans came to India from outside is pure imagination, since India has been civilized from ages immemorial, as the finds of the Indus culture attest.

—PP, Vol. 2, No. 4, January 1963, pp. 70-73

Varma, G. R.

MADHUKĒŚVARA OF MUKHALIṄGAM

A rare specimen of ancient Indian *dvāra-śilpa* (door-sculpture) of temples in India is found in the temple of Madhukēśvara at Mukhaliṅgam (a small village close to Eastern Ghats), assignable to the second half of the 8th century on iconographical grounds.

Nothing is known as to who was the builder of the temple, on which there are over 100 inscriptions, mostly of the Choḍa Gaṅga period.

During the time of Kāmārṇava II, son of Dānārṇava, there was a city named Nagaram, where God in *liṅga*-form was known as Madhukēśvara, since it was 'born' from the Madhūka tree.

The dilapidated carved slab at the outer gate of the temple seems to be a commemoration slab of the victory of a Gaṅga king. The left jamb of the door of the main temple represents the destiny of a maiden, who is going to become a mother. The 12-armed Nāgarāja, Maḥiṣāsura-mardini, etc., depicted in the niches of the outer wall, and the figures of Gaṅgā and Yamunā on either side of the eastern door are very fine. The three friezes over the eastern entrance—on the *mukhya-maṇḍapam*—depict from top to bottom, an elephant-catching scene, hunting scene and an entertainment scene of wrestling respectively.

The sculptured lintel on the southern door, which was probably meant for women to enter, shows a gambling scene of Śiva and Pārvatī. The carved lintel on the door of the north-western shrine shows two warriors on elephants fighting each other.

The small shrine containing a form of Mahāmāyā (Mahāsarasvatī) attached to the compound wall on the north seems to be a later addition.

The image of God Madhukēśvara is neither a *liṅgam*, nor has it any face. It is actually a stump of a tree with a hollow (*koṭara*).

The cavity of a tree trunk is believed to be the abode of gods from times immemorial in several countries. In many regions in ancient times, the object of worship was aniconic, neither male nor female, but

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bisexual. This symbolism can also represent the bisexual form, the trunk as the male principle and the hollow as the female.

The legendary origin of Madhukeśvara is given in another article of the same writer. This legend seems to have been depicted on the lintel over the second gate (inner) facing, wrongly regarded by some scholars as a Buddhist or Jain scene. Over this lintel, is depicted Durgā on a lion.

Probably Gokarṇeśvara of the Early Gaṅgas became a Śabara god in post-Gaṅga and pre-Gaṅgānām-anvaya period.

—*JAHRS*, Vol. XXVIII, Parts 1 and 2, July 1962-April 1963, pp. 62-68

III. EPICS AND PURĀNAS

Bedekar, V. M.

THE IDENTICAL PHILOSOPHICAL TEXTS IN THE NĀRADA PURĀṆA AND THE MAHĀBHĀRATA: THEIR CONTENTS AND SIGNIFICANCE

In the *Śāntiparvan* of the *Mahābhārata* (Poona Edition, Chs. 175-185, 187-188, 211-212) and the *Pūrvabhāga* of the *Nārada Purāṇa* (Veṅkaṭeśvara Edition, Chs. 42, 44, 105, 45, 5-87), there are some common philosophical verses. The *Nārada Purāṇa* seems to have taken them from the *Mahābhārata*. It may also be that both these works adopted these verses from some common third source.

In the *Mahābhārata* the philosophical verses in question occur in a dialogue between Bhṛgu and Bhāradvāja, which Bhīṣma refers to Yudhiṣṭhira in answer to his queries. These views are characterised by a spirit of scientific observation. Regarding the growth of the elements, it is stated that formerly there was *ākāśa* silent and motionless; from it arose water like another darkness; surging water pressing against *ākāśa* produced wind; the friction of wind and water generated fire; the contact of fire, water and wind gave rise to a sort of liquid, which when solidified became earth. Then it is said that these elements enter into the body of animate beings and inanimate creation. In reply to a question of Bhāradvāja that this view leaves no place for the soul, Bhṛgu replies that the soul exists and is not destroyed on the destruction of the body, just as the fire subtly dormant in the fuel, only becomes imperceptible after the fuel is burnt.

Commenting on the aforesaid ideas, Professor E. Frauwallner says that here we have a unique spirit of observation and analysis of things and phenomena. Here there is a mention of individual soul only, not of universal soul. It is rather life (*jīva*) as distinct from soul (*ātman*). This doctrine was later on further developed in Jainism.

—Pur, Vol. V, No. 2, July 1963, pp. 280-304

Chakravarti, Chintaharan

PURĀṆA DIGESTS

The *Purāṇasāra* is quoted by Mādhava in the *Ācārakhaṇḍa* of the *Parāśarasmṛti-vyākhyā* and by Nilakaṇṭha in his *Ācāra-mayūkha*. *Purāṇasāra-saṁgraha* is cited by Peterson. Titles like *Purāṇa-saṁgraha*, *Purāṇārtha-saṁgraha* and *Purāṇapadārtha-saṁgraha* are met with in different lists of manuscripts. There is a Ms. of the *Purāṇa-samuccaya* in the library of the Asiatic Society of Bengal. The *Ṭoḍarānanda* associated with Ṭoḍarmal is based upon the Vedas, the Smṛtis and the Purāṇas. The *Purāṇa-sarvasva*

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was compiled at the instance of Puruṣottama, the father of Kuladhara, a rich merchant of Varendra-viṣaya in Gauḍa. It seems to be the work of Govardhana patronised by Kuladhara *alias* Satyakhāna. The *Purāṇa-sāra* was composed by Rudra Rāya, son of Rāghava Rāya, of the Nadia Rāj family about the middle of the 17th century. There are encyclopædic works dealing with a variety of topics like *Bhuvanakośa*, *Bhūgola*, *Ratnaparikṣā*, *Aśvacikitsā*, *Gajacikitsā*, *Tatidharma*, *Vānaprastha*, *Purāṇanāmasaṅkhyā*, *Tīrthamāhātmya*. In the *Purāṇasarvasva*, *Kāmaśāstra*, *Vyavahāra*, *Rājanīti*, *Dhanurveda*, *Samgrāmalakṣaṇa*, *Vastuprakaraṇa*, *Āyurveda*, *Dravyaguṇa*, *Rāgamāla*, *Vedaśākhā*, *Darśanasiddhāntasaṁkṣepa*, *Vyākaraṇa*, *Kāvya*, *Nāṭaka*, *Rasa*, *Alaṁkāra*, *Kāvyaḥ*, *Kāvyaḍoṣa*, *Doṣa*, *Chanda*, *Samasyāpūraṇa* are dealt with. Wilford had the *Purāṇasaṁgraha*, a collection from the Purāṇas and epics, compiled for him in 1801. But the work proved to be unreliable.

—*Pur. Vol. V, No. 1, January 1963, pp. 31-38*

Chatterjee, Asoke

A TREATISE OF THE KĀRTIKAMĀHĀTMYA—ITS CHARACTER AND IMPORTANCE

In the Calcutta Sanskrit College Ms. of the *Kārtikamāhātmya*, there are 34 folios and 13 Chapters. It was copied on the fourteenth day of the black fortnight of the month of Māgha in Sāṁvat 1821. Though in the colophon of the Ms., it is stated that it was taken from the *Uttarakhaṇḍa* of the *Padmapurāṇa*, yet it is different from the corresponding sections of that *Purāṇa*, as available in print.

In the *Kārtikamāhātmya*, under reference, the mode of the worship of Viṣṇu, the *vrata* of Kṛṣṇa and Rādhā, the nine-fold devotion to Kṛṣṇa, the merits of lighting lamps in the temples of Viṣṇu, etc., are dealt with. The month of Kārtika is said to be the favourite month of Kṛṣṇa and hence a staircase to heaven. In it we get the description of the importance of Mathurā as well as a detailed account of its topography, which shows that it must have been composed there.

—*Pur. Vol. V, No. 2, July 1963, pp. 320-325*

Chatterjee, Asoke

SOME OBSERVATIONS ON THE DATE OF THE BENGAL RECENSION OF THE UTTARA-KHAṆḌA OF THE PADMA-PURĀṆA

The Bengali recension of the *Uttarakhaṇḍa* of the *Padma Purāṇa* is even later than its Devanāgarī version. It betrays knowledge of Rādhā, the consort of Kṛṣṇa, and is acquainted with the *mantra* of the two. It also eulogises the *Tulasī* plant and shows a knowledge of *Pañcāyatana pūjā* with Gaṇeśa at the centre. It has knowledge of the sect of Rāmānuja. In it the story of the king of the Drāviḍa country, Citrasena, who was con-

verted to Śaiva religion by some Pāṣaṇḍin and became a persecutor of the Vaiṣṇavas, bears the imprint of the history of the Coḷa emperor Kulottuṅga II (1133 A.D.), who was a strong supporter of Śaivism and demonstrated some anti-Vaiṣṇava feeling. There are references to the Rādhāvallabhins in this work, whose sect was founded by Harivaṁśa in about 1585 A.D. Thus, it can be said that the *Uttarakhaṇḍa* of the Bengal recension was composed about the second half of the seventeenth century.

—*Pur*, Vol. V, No. 1, January 1963, pp. 122-126

Dange, S.A.

PRAJĀPATI AND HIS DAUGHTER

The myth of Prajāpati marrying his own daughter, *i.e.*, Brahmā wooing Sāvitrī, found in various forms in the Vedas and the Purāṇas, reflects a state of society when a father could have sexual relation with the daughter. According to the law of the primitive Australians, the father could never be a relative of his children. Among many primitive peoples, kinship with mother is recognised while kinship with the father is completely neglected. Among the primitive Semang people of the Malaya Peninsula, no kinship whatsoever exists. The name of every child is taken from the tree near his prospective birth place. Among the totemistic Aruntas of Central Australia the child is named after the stone-slab, Churinga, by which the mother chances to pass during pains. Father is no kin of the children in such primitive societies in the far early periods of human relationship. Moreover, in the period of the dawn of kinship, the mother would be the kin of the child, the father for all practical purposes, being a non-kin. And his sexual relationship with the daughter would, hence, not be looked upon as unnatural or illegal or immoral.

Thus, the aforesaid myth refers to this type of kinless society. But it is not possible to say whether this myth originated among the far ancient Aryans or they borrowed it from the non-Aryans.

—*Pur*, Vol. V, No. 1, January 1963, pp. 39-46

Dange S.A.

SĀVITRĪ AND THE BANYAN

In the story of the Madra princess Sāvitrī and the Śālva prince Satyavān, given in the *Mahābhārata*, there is no reference to the banyan tree. But in the version of the story, found in the *Skandapurāṇa*, the banyan tree has a prominent place. The banyan tree is specially associated with the Nāgas, which shows the non-Aryan origin of the idea of its worship. This tree is regarded as the tree of life and progeny and hence found an important place in the tale of Sāvitrī.

Sāvitrī is Gāyatrī, solar energy or the principle of immortality. Satyavān, dying and again coming to life, is the same old sacrificer, on

whom the Gāyatrī bestows immortality by bringing Soma, or is the initiate in the *Upanayana*, who gets a new birth after being symbolically killed by the preceptor who is the very Death.

—*Pur*, Vol. V, No. 2, July 1963, pp. 258-266

Derrett, J. Duncan, M.

THE PURĀṆAS IN VYAVAHĀRA PORTIONS OF MEDIÆVAL SMṚTI WORKS

Smṛtis are by no means willing to admit Purāṇas as their equals. In the event of a conflict between the injunction of the Smṛti and the Purāṇa, the former is to prevail; yet we find *Nibandhakāras* at a late stage actually asserting that Purāṇa is on a par with Smṛti and that the conflict between the Smṛti and the Purāṇa is to be resolved in the same manner as the conflict between two different Smṛtis.

Among the *Nibandhakāras*, Vijñāneśvara and Varadarāja are chary of quoting from the Purāṇas. The principal person for introducing Purāṇic material into the Śāstras was Lakṣmīdhara, the author of *Kṛtyakalpataru*. He quoted profusely from the Purāṇas, and from his *Kṛtyakalpataru* stem by different lines of descent, (i) the *Vivādaratnākara*, *Vivādacandra*, *Vivādacintāmaṇi*, etc., of the Mithilā school (ii) *Vivādārṇavasetu* and *Vivādabhaṅgārṇava* which relied on Mithilā works, (iii) the *Madanaratna Pradīpa* and (iv) the works of the scholars of Banaras like Kamalākara and Nilakaṇṭha. In the south, the first author to cite Purāṇa-texts with profusion was Aparārka. In Bengal, on the other hand, Jīmūtavāhana and Raghunandana had to object to citing from the Purāṇas.

The purposes of resorting to the Purāṇas in these texts were as follows: (1) to supplement the Smṛti, where Smṛti allowed the details to be filled in from local experience, (2) to vary the picture presented by the Smṛti, and to produce a composite entity differing from the Smṛti alone: this was in the process of reform, (3) to contradict and abrogate the Smṛti producing a picture, which could not have been forecast from the Smṛti alone. (4) The *Kalivarjya* rules are drawn in very large part from the Purāṇas. These tend always in the direction of tightening up the law, removing what had previously been valid alternatives, and playing generally the step-mother to the public. (5) the frequency with which Purāṇas are cited on the subject of punishment shows that the part which the state had to play in the drama of moral weakness and redemption was in the eyes of Purāṇic writers, a markedly prominent one. The implication is that Smṛti, left to itself, would not necessarily lead to the same or a similar result. Thus the role which Purāṇa played in the working out of law reform in the mediæval period was not a small one.

The author studies the citation from the *Ādipurāṇa*, *Bhaviṣyapurāṇa*, *Brahmapurāṇa*, *Devīpurāṇa*, *Garuḍapurāṇa*, *Kālikāpurāṇa*, *Līṅgapurāṇa*, *Mār-*

kaṇḍeya Purāṇa, *Matsyapurāṇa*, *Padmapurāṇa*, *Skandapurāṇa*, *Varāhapurāṇa*, *Viṣṇupurāṇa* and *Viṣṇudharmottarapurāṇa* in the works of the *Nibandhakāras* and comes to the conclusion that they were needed to supplement, to clarify or modify, and sometimes to contradict the *Smṛti*. It seems as if the jurists fall back upon *Purāṇa*, only when they must, but once they have decided to do so, they are not shame-faced about it. Even fabrications not older than the 9th, 10th or even 11th centuries came to be cited solemnly as juristic authorities by writers of the 16th century and later as there was no apparatus to separate the wheat from the chaff.

—*Pur*, Vol. V, No. 1, January 1963, pp. 11-30

Gupta, Anand Swarup

KASHMIRIAN VERSION OF THE MATSYA-PURĀṆA

For the critical edition of the *Matsya Purāṇa*, the Śāradā Ms. No. 4481 of Scindia-Oriental Institute Ujjain and the Kashmiri Ms. No. 4646 of the same Institute have been collated. Besides there are four other manuscripts. The peculiarities of these manuscripts are as follows:

There are certain readings of the text which are found in the afore-said manuscripts only. There are peculiarities in the arrangement of the text. There is different arrangement of certain portions of the text. For example it is only the Kashmirian manuscripts, which connect the account of the later Ikṣvākus with that of the ancient Ikṣvākus by mentioning that Bṛhadbala, the first king of the later Ikṣvāku line, was the son of Śrutāyu, the last of the ancient Ikṣvākus. There are also detailed colophons in these manuscripts.

The extent of the vulgate text of the *Matsya Purāṇa*, available in its printed editions, is 290 adhyāyas or 291 adhyāyas. The Kashmirian manuscripts, on the other hand, contain a smaller number of topics and consequently a smaller size of the *Matsya* text.

—*Pur*, Vol. V, No. 2, July 1963, pp. 333-345

Gupta, Anand Swarup

ON THE ADHYĀYAS OF THE VĀMANA PURĀṆA

The Veṅkaṭeśvara edition of the *Vāmana Purāṇa* consists of 5815 ślokas, divided into 95 adhyāyas. The manuscripts of this *Purāṇa* can be divided into four groups:

(1) Group I (6 D Mss.)—The extent of this version is the same as that of the Veṅkaṭeśvara edition.

(2) Group II (Telgu Ms.)—In it the portion 84.10—89.9 of the Veṅkaṭeśvara edition is omitted. These five adhyāyas, so left out, contain names of *tīrthas* and *Viṣṇustotras*.

(3) Group III (Śāradā and Kashmiri Mss.)—In this version the nine adhyāyas (23-31) of the Veṅkaṭeśvara edition are omitted. They contain the *Vāmana-caritra*, of which the *Bāli-caritra* also forms a part. It appears that the *Vāmana-caritra* was an independent short tract and was later on incorporated in the *Vāmanapurāṇa*.

(4) Group IV (Bengali Mss.)—This version is brief and omits more than 27 adhyāyas (22.47—50.1) of the Veṅkaṭeśvara edition. The extent of this version is only about 68 adhyāyas. Another Mss. of this Purāṇa in the Srīgeri Maṭh is almost of the same extent. The omitted portion is narrated by Sūta Lomahaṣaṇa to the Ṛṣis of the Naimiṣa forest and contains the *Vāmanacarita* and the description and *māhātmya* of a number of *tīrthas*.

—Pur, Vol. V, No. 2, July 1963, pp. 360-366

Mankad, D. R.

THE TWELVE DEVĀSURASAMGRĀMAS

The twelve feuds between the *Devas* and the *Asuras*, mentioned in the Purāṇas, are named as under: (1) Nārasimha, (2) Vāmana, (3) Vārāha, (4) Amṛta-manthana, (5) Tārakāmaya, (6) Āḍibaka, (7) Traipura, (8) Andhaka, (9) Dhvaja, (10) Vārtra, (11) Hālāhala and (12) Kolāhala. The *Asuras*, described in the account of these feuds, signified both the *Dāityas* and the *Dānavas*. The family of Hiraṇyakaśipu was involved in these feuds for five generations—Hiraṇyakaśipu, his son Prahlāda, his son Virocana, his son Bali and his son Ariṣṭa. The *Devas*, the enemies of the *Asuras*, were also related to them, being their cousins. The feuds of the *Devas* and *Asuras* were family feuds for the sake of revenue and getting one another's kingdoms. The character of the *Dāityas* is that of honourable, straight, but somewhat simple and trusting people. *Devas*, on the contrary, come out as dishonourable and deceitful people. *Dāityas* were rash but not dishonest. Narasimha, Vārāha and Vāmana, all the three seem to have concealed their identity and taken others' forms to deceive the *Dāityas*.

All the *Devāsurasamgrāmas* are said to have happened during the life time of Bali. There was peace for ten *yugākhyās* in the beginning. Then there was a quarrel between the *Devas* and the *Asuras* about the share in the *yajña*, implying the share of the revenue of the kingdom. One Narasimha, whose name corresponds to that of the Iranian Narsih, the son of Vivanghan (Vivasvan), sixth in descent from the primeval Gayomard killed Hiraṇyakaśipu. After that Bali came to the throne. A year later Amṛtamanthana occurred. Just afterwards, Bali was tied up and Hiraṇyākṣa, Jamba and Virocana were killed. Then Prahlāda became the king of the *Dāityas*, Bali having gone to *Rasātala*. At that time all the remaining eight feuds between the *Devas* and *Asuras* occurred, the last being Kolāhala during which Prahlāda was still ruling.

The region, where the feud of Vāmana and Bali is said to have taken place lay in the Western Himālayas.

Thus, the beginnings of Purāṇic history are marked by the fratricidal conflicts between the *Devas* and *Asuras*, who were cousins, being descended from Aditi, Diti, Danu, Vinatā, Kadru, Surabhi, etc., who were sisters and all married to Kaśyapa.

—*JOIB, Vol. XII, No. 3, March 1963, pp. 201-231*

Raghavan, V.

THE PURĀṆĀRTHASAṅGRAHA OF VEṆKAṬARĀYA

The *Purāṇārthasaṅgraha* is a digest of knowledge of all branches of learning such as are comprehended in the *Purāṇas* and *Upapurāṇas*, the *Itihāsas*, the *Dharmaśāstras* and the *Darśanas*. The author appears to be a late South Indian, possibly of the region round about Madras, Kāñcī and Tirupati, but there are no other data available to clinch his identity and date more precisely. Manuscripts of this work are available in the Madras Government Oriental Manuscripts Library, India Office Library, Adyar Library and Oriental Institute Library, Mysore. The author has summarised the contents of the work on the basis of the manuscripts of the Madras and Adyar Libraries. The work has thirty chapters and 4,000 verses. In the first chapter there is a table of contents and subjects. The four Vedas, the Upaniṣads, six primary *śāstras*, six subsidiary *śāstrās*, grammar containing aphorisms and gloss, eighteen *Purāṇas*, eighteen *Upapurāṇas*, *Itihāsa* including *Rāmāyaṇa*, *Mahābhārata*, *Itihāsottama*, *Śeṣadharmā*, seven *Kalpas*, ten *Purāvṛttas* containing the stories of ancient kings and heroes, Śaiva and Vaiṣṇava Scriptures, eighteen *Smṛtis*, eighteen *Upasmṛtis*, twenty-one other *smṛti* works, four-fold *śaivāgama*, four Vaiṣṇava *āgamas*—the *Pratiśṭhāsāra* and *Vijñāna-lalita* being new additions to the already known *Vaiṣṇava* and *Pañcarātra* classes—and the hundred *ṛṣis*, the authors of various *Samhitās*—are enumerated and dealt with in this comprehensive work.

Among the topics dealt with are peoples, countries, geography, eclipses, determination of time, astrology, polity, gems, elephants, *śrauta* and *Gṛha* rites, Brāhmaṇas, 64 arts and sciences, daily routine, greatness of the cow, *Devapūjā*, *Śaligrāmapūjā*, *Śivaliṅga*, reception of guests, feasting, *strī-saṁbhoga*, dreams and their interpretation, *Jñāna Khaṇḍa*, monistic and dualistic, different conceptions of salvation, women and *pātivratya*, expiations and *śrāddha* gifts, *avatāras* of Viṣṇu, hymns of Nārāyaṇa and Lakṣmī, the story of Śiva and his destruction of Tripura.

—*Pur, Vol. V, No. 1, January 1963, pp. 47-60*

Rivière, Juan Roger

EUROPEAN TRANSLATIONS OF PURĀṆIC TEXTS

Sir William Jones (1746-1794) adumbrated a scheme of the translation of the *Purāṇas*. Francis Wilford was a pioneer in this field. He

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came to India in 1771 and died in Banaras in 1820 and wrote a book *On the Chronology of the Hindus* on the basis of the Purāṇas. The next scholar to address himself to the Purāṇas was Horace Haymann Wilson (1789-1860). His English translation of the *Viṣṇu Purāṇa* is a famous work. The third great scholar who devoted himself to the Purāṇas, was Eugene Burnouf (1801-1852). He translated the *Bhāgavata Purāṇa* in 1840. His work was completed by Hauvette Besnault and Roussel. Since then several translations of the Purāṇas have appeared in modern languages. The *Bhāgavata*, *Viṣṇu*, *Matsya*, *Mārkaṇḍeya*, *Garuḍa*, *Agni*, *Brahmavaivarta*, *Skanda*, *Nārada*, *Śiva* and *Devībhāgavata* have been rendered or analysed in modern languages. The translation of the remaining Purāṇas is a pressing desideratum.

—*Pur*, Vol. V, No. 2, July 1963, pp. 243-250

Roy, S. N.

ON THE DATE OF THE BRAHMĀṆḌA PURĀṆA

The *Brahmāṇḍa Purāṇa* is an adaptation from the *Vāyu Purāṇa*, but its separate entity was established quite early, as quotations from it along with those from the *Vāyu Purāṇa* are found in the works of the *Nibandhakāras*.

The Jāmadagnya-Rāma-episode of the *Brahmāṇḍa Purāṇa* (III. 21-58) is more exhaustive and comprehensive than in the *Mahābhārata*, which shows that it is later in date than that of the Great Epic. In this account we come across the word *Sāmanta*, which meant in the *Arthaśāstra* merely an 'independent neighbouring king', but later, for example, in the Barabar Hill Cave inscription of the Maukharis and the Mandasor stone pillar inscription of Yaśodharman meant a feudatory chief. The use of this word in the latter sense in the Purāṇa bespeaks a later date for it. Similarly, the use of the imperial term *mahārājādhirāja* shows that it was composed after the Gupta period when this term had come into vogue. Likewise the reference to the king (*bhūpa*) of Kānyakubja reflects a time when Kānyakubja had risen to political eminence under the Maukharis after the downfall of the Gupta Empire. Of similar import is the word *Maṇḍaleśvara*, the chief of a feudatory circle, which came into vogue in the post-Gupta period. The compiler of this section of the Purāṇa has used the *Vaidarbhi rīti* or style, of which Kālidāsa was the master. In fact, there are phraseological similarities between the Purāṇa and the *Kumārasambhava* (Canto V) of Kālidāsa and his other works. The reference to Rādhā and Kṛṣṇa indicates a late date. Thus, it is clear that the process of the separation of the *Brahmāṇḍa Purāṇa* from the *Vāyu Purāṇa* started somewhat after 400 A.D. and continued for many centuries till the Purāṇa assumed its extant form about 1000 A.D.

—*Pur*, Vol. V, No. 2, July 1963, pp. 305-319

Sharma, Dasharatha**VERBAL SIMILARITIES BETWEEN THE DURGĀ-SAPTAŚATĪ AND THE DEVĪ-BHĀGAVATA-PURĀṆA AND OTHER CONSIDERATIONS BEARING ON THEIR DATE**

There are many verbal similarities between the *Durgā Saptāśatī* and the *Devī-Bhāgavata Purāṇa*. The way almost every expression of the *Saptāśatī* gets reproduced in the *Purāṇa*, either verbatim or as a paraphrase, has led us to conclude that the *Saptāśatī* is the earlier of the two works. The 16th verse of the 35th Chapter of the fifth *skandha* of the *Devī-bhāgavata* speaks of the recitation of the *caritra-traya* by *Samādhi* and *Suratha*. As the *Devī-bhāgavata* contains not only three but many episodes, the reference should be to the three-episodal story of the *Durgā-saptāśatī*.

In the *Devī-bhāgavata* there is reference to *Mīmāṃsā* as a school different from *Vedānta*, which indicates a period not earlier than that of *Kumārila Bhaṭṭa* and *Śaṅkarācārya*. Here the word *pārṣṇigrāha* has lost its original sense of an enemy in the rear and come to mean merely a follower. The word *bumbārava* not found in classical Sanskrit, but attested in late Jain chronicles like the *Prabandha-cintāmaṇi* and also used in Gujarati, and Rajasthani, occurs in it. Likewise, the root *rakṣ* meaning 'to protect' is used in this work in the sense of 'keeping a woman as a concubine'. All this shows that the *Devī-bhāgavata* is a later work, belonging to some period after the eighth century.

—Pur, Vol. V, No. 1, January 1963, pp. 90-113

Wadiyar, Jaya Chamaraja**PURĀṆAS AS THE VEHICLE OF INDIA'S PHILOSOPHY OF HISTORY**

We gather from the *Purāṇas* that India has been throughout the home of the Aryans and they expanded from there in different directions.

The *Purāṇas* have given a vast compass to the speculations of the Hindu mind, which is capable of calmly and tranquilly contemplating millions and millions of years in the procession of events. To it history is the eternal process of becoming, in which the formation of worlds, man's civilizations and cultures, their rise or fall, constitute an eternal drama enacted by a power, which is too mysterious to be ordinarily comprehended. It is the *līlā* of God. This concept of *līlā* implies a spontaneity or a creativity and an unfoldment of a theme which has for its purpose divine play.

From the point of view of the finite individual, the world-process is a stage set for the enactment of its own individual past. Speaking in more general terms the finite individuals go through the historical process or the process of becoming in order to get rid of its finiteness.

—Pur, Vol. V, No. 1, January 1963, pp. 6-10

IV. EPIGRAPHY & NUMISMATICS

Nagaraja Rao, M.S. & Ahankari, S.V.

A NEW EPIGRAPH FROM ANDUR

There are three records inscribed on a stone slab fixed to the wall of Māruti temple at Andur (Āṇandūr of the epigraph), a small village, Osmanabad(district). The characters are good *Kannaḍa* of the 12th century A.D. Only 42 lines have survived and the rest is mutilated.

The first record (lls. 1-31) belongs to the 32nd regnal year (A.D. 1107-8) of the western Chālukyan king Tribhuvanamalla Vikramāditya VI (A.D. 1076-1126) and refers to the crown prince Mallikārjunadeva, holding charge of *Tardavadi* 1,000. He is supposed to have predeceased his father. The record registers a grant of the village Kerur, the revenues of which are to be used for the worship of God Māṇikeśvara of Āṇandūr.

The Second record (lls. 32-38) is dated in the 11th regnal year (A.D. 1136-37) of the Chālukya Bhuloka(mall), who was Someśvara, the successor of Vikramāditya VI. It registers a cash donation for the oil lamp of God Māṇikeśvara by the elder queen Rajaladevī.

The third record (lls. 39 ff.) mentions the name of the Yādava king Bhillama and his regnal year 26th, the cyclic year being Krodhi, corresponding to A.D. 1213-14. But the cyclic year Krodhi falls in A.D. 1244. So the date does not agree.

The places, mentioned in the record, have been identified with those lying within a few miles round Andur. The temple of Māṇikeśvara is now extinct.

MUJ, Vol. III, No. 2, February 1963, pp. 90-96

Nair, K. M.

THE POONAMALLEE INSCRIPTION OF RAVIVARMAN KULA- SEKHARA

Ravivarman Kulaśekhara *alias* Saṃgrāmadhīra was born in the race of the Yādus, in the Śaka year 1188 (A.D. 1266). He was the son of Jayasīrha, the ruler of Kūpaka country. He ascended the Kūpaka throne in his 33rd year, married the daughter of a Pāṇḍya king, defeated and put to flight the Pāṇḍya king Virapāṇḍya, and was consecrated on the banks of the river Vegavatī, in the year 1234 Śaka. He brought under his control a major part of South India. A stanza in the Malayalam grammar *Līlātillakam* says that he defeated one Vikramapāṇḍya.

The present Sanskrit inscription of two lines in Grantha characters is engraved on the base of the Perumāḷ temple at Poonamallee in the

Chingleput district. It says that 'the lord of Chēra country, the victor of Sundara-Pāṇḍya, donated Cher-Pāṇḍya Caturvedimaṅgalam for the enjoyment of the twice-born ones (Brahmins).

On the basis of the epigraphic reports, this inscription can be assigned to none other than to Ravivarman Kulaśekhara. The Sundara-Pāṇḍya, mentioned in the inscription is evidently Jaṭavarman Sundara-Pāṇḍya II, who is invariably involved in the political upheavals that followed the murder of Maravarman Kulaśekhara I, and who sought the assistance of Malik-Kafir to occupy the Pāṇḍyan throne.

QJMS Vol. LIII, Nos 3 & 4, Oct. 62 & Jan. 63, pp. 155-57

Narasimham, M.

THE MUKHALIṆGAM SET OF COPPER-PLATES

A set of five copper-plates of king Anantavarma Choḍa Gaṅga Deva was discovered at Mukhaliṅgam, containing 52 lines in all—42 in Sanskrit in Kaliṅga Nāgarī and 10 in a living virile Telugu language in Telugu alphabet, which would be of interest to the philologist for the comparative study of the South Indian Dravidian languages and grammar and to the palaeographer for the evolution of the Telugu alphabet.

Of the 42 Sanskrit lines, 32 represent a draft, already kept prepared on several plates, containing the *praśasti* of the Kaliṅga kings from Guṇārṇava to Choḍa Gaṅga, announcing the gift in a meeting of the ministers, etc. The remaining 10 lines are of words and phrases, grouped together without heed to Sanskrit grammar, recording the bestowal of the village of Honamu on the temple of the Goddess Bhagavatī in 1078 A.D., the second year of the king's reign, to commemorate the following queer event that occurred in the temple of *Jastisri*, the guardian deity of the royal family:—

Lord Śiva kissed the breasts of Pārvatī and by the passionate thrill, he felt his body appear as if pierced with innumerable arrows of Anaṅga. Hari, the father of Anaṅga, fearing a second vengeance on his son, appeased the Lord with *patri* (leaves) and *abhiṣeka* (Holy Bath).

JAHS, Vol. XXVIII, Parts 1 & 2, 1962-63, pp. 69-72

Ritti, Shrinivas

KĪLĀRAṬṬI INSCRIPTION OF CHĀLUKYA SOMEŚVARA I, ŚAKA 968

This inscription in Kannaḍa prose with a line in Sanskrit was discovered in the village Kīlāraṭṭi of the Lingsugur Taluk in the Raichur District. It is dated Śaka 968, Puṣya ba. 9, Wednesday, Uttarāyaṇa, Makara-saṁkrānti, corresponding to December 24, 1046 A.D. It records the grant of five *mattar* of black-soil and five *mattar* of red-soil land to the

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god Bhogeśvara, when Samaraikamalla Kumāra Jayasimha, the younger brother of western Chālukya king Trailokyamalla (Someśvara I), was administering the Kuttumbitti-agrahāra of Bannigoḷa, situated in the division of Karaḍikal-300, from his headquarters at the fort of Pannāle.

Though several other inscriptions referred to the brother of Someśvara I, this is his first inscription. According to a Tamil inscription from Maṇimaṅgalam, he fell fighting in the famous battle of Koppam between Rājendra Choḷa and Someśvara I. This is, perhaps, why his name does not figure in the usual genealogy of the Chālukya family.

—EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 37-39

Sircar, D.C.

ANOTHER INSCRIPTION OF THE TIME OF EHŪVULA CHĀNTAMŪLA

This Prakrit inscription is dated tenth day of a certain fortnight of the winter season in the reign of Ehūvula Chāntamūla. The date cannot be read.

This inscription indicates that the pillar, on which it is engraved, was the *Chhāyā-stambha* of Koḍaraka, described as *araka-bhaḍaraka* (āryaka-bhaṭṭāraka) and *yati-samaṇa-khaṇḍhi-kata* (*yati-śramaṇa-skandhikṛta*). He was a religious personage, probably the head of a monastery, respected by the *yatis* and the *śramaṇas*.

—EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 11-23

Sircar, D.C.

FRAGMENTARY INSCRIPTIONS FROM NĀGĀRJUNIKONḌA

(1) Inscription on a broken pillar excavated from the site of what is called a university by the excavators. The purport of the inscription is not clear. But it seems that it relates to the cooks associated with a *maṇḍapa* with a hundred pillars, indicating a *sattra* or a feeding establishment. One of the persons associated with this establishment is called firm-minded and self-subdued. There is also a reference to the chief-monastery (*vihāra-mukhya*), called *vigatajvarālaya*, residence of Buddhist monks. The suggestion that the latter expression refers to a hospital is discarded. The last quarter of verse 10 says that a *vihāra-bābā* (a wing of the monastery) was made in the aforesaid establishment by the person, called *Vipulārtha-kāṅkṣin* (interested in the welfare of others).

(2) Inscription engraved on the pedestal of a broken image of the Buddha discovered at site No. 9, stating that the image in question was installed by a lady, who was the wife of Koḍabudhi.

(3) Inscription in a single line engraved on the lower part of a sculptured panel discovered at site No. 23. The act of setting up the sculptured stone was performed by some persons at *Mahārāja-Vaḍhamāna* (Mahārāja-Vardhamāna), a religious establishment maintained by the king at Vicayapura (Vijayapura), the Ikṣvāku capital.

(4) Inscription in a single line, engraved on a stone found from the site of *Stūpa* No. 9, mentioning a Kumāra (prince) called Vīra Aribha, which reminds us of Vīrapuruṣadatta of the Ikṣvāku family.

(5) Four fragments of an inscription, which cannot be connected with each other. The first of them reads (*Virap*)*urusadatasa sa*, showing that it was engraved during the reign of Vīrapuruṣadatta. The second fragment reads *bhaga(va)* and the third and fourth respectively read *samuda* and *makuda(sa)*, reminding us perhaps of the female name Samudraśrī and the male name Mukunda.

The author gives an exhaustive glossary of the Prakrit words occurring in the inscriptions from Nāgārjunikoṇḍa, studied in the January 1963 issue of the *Epigraphia Indica*.

—*EI*, Vol. XXV, 1963-64, Part I, January 1963, pp. 17-20

Sircar, D.C.

FRAGMENTARY PILLAR INSCRIPTION FROM AMARĀVATĪ

This fragmentary record is engraved on the side face of a sand-stone slab, apparently cut out from an inscribed pillar of the Aśokan type, found at Amarāvātī (Guntur District, Andhra Pradesh).

Although the contents of the fragmentary inscription do not exactly tally with those of any of the known edicts of Aśoka, as will be seen below, the record certainly looks like an as yet unknown pillar edict of the Maurya king Aśoka (cir. 269-232 B.C.). If its ascription to the Maurya king is justified, it is the first pillar inscription of Aśoka so far discovered in South India.

It is generally believed that the Aśokan pillars were made at a quarry near Chunar in the Mirzapur district U.P. and were transported to different places, some of them hundreds of miles away. This must have required a very elaborate arrangement of transport involving much technical skill.

The words of the inscription —*para(r)ta (tra)* 'in the future world', *abhisitā*, 'anointed', (*dha*) *kho likhite (me)* 'indeed it has been written here by me', *jano bahūni* 'many people', *anusūyamānti sa* '(they)regret', *ra chijiti vijaye*, 'is broken or cut or destroyed in conquest' (*pi ca*) *mame(ma) pi*, 'and then again of myself also'—suggest ideas similar to those peculiar to the records of Aśoka. The use of the first person singular is rare in royal records excepting those of Aśoka.

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Aśoka may have constructed a *stūpa* at Dhānya-kaṭaka near Amarāvati and set up the pillar bearing the aforesaid inscription there, though Hiuen Tsang did not see any such *stūpa* during his visit to that place.

—*EI, Vol. XXXV, 1963-64, Part I, January 1963, pp. 40-43*

Sircar, D.C.

INSCRIPTION OF THE TIME OF EHŪVULA CHĀNTAMŪLA, YEAR 13

This Prakrit inscription is engraved on a pillar found in an area to the north of the sixteen-pillared *maṇḍapa* in Section IV of site No. 61. It is dated the seventh day of the fifth fortnight of the summer season in the thirteenth regnal year of the Ikṣvāku king Vāśiṣṭhiputra Ehūvula Chāntamūla.

The object of the inscription is to record that the pillar, on which it is engraved, was the *chhaya-thambha*, i.e., a memorial pillar bearing the representation of the deceased person in whose memory it was raised, of Mahāsenāpati Kumāra Elī Ehavūladāsammaka, the son of Mahāvalabhikā Yakhilīnikā, the chief queen of the Ikṣvāku king Māṭharīputra Vīrapuruṣadatta. Thus Elī Ehūvuladāsa seems to have been a step-brother of Ehūvula Chāntamūla, and the commander-in-chief of his armies.

There is a place Eleśvaram, opposite Nāgārjunikoṇḍa, but whether it can be associated with Elī Ehūvuladāsa can be definitely ascertained. The word *eli*, probably connected with Telugu *elika* (from *elu* to govern), meaning a ruler, is also found in the name of Talavara Eliṣrī, mentioned in a Nāgārjunikoṇḍa inscription of the eleventh regnal year of Ehavalaśrī.

—*EI, Vol. XXXV, 1963-64, Part I, January 1963, pp. 10-11*

Sircar, D.C.

INSCRIPTION OF THE TIME OF EHŪVULA CHĀNTAMŪLA, YEAR 24

This inscription in Sanskrit, bearing the influence of Prakrit, dated the fifth day of the fourth fortnight of the rainy season in the 24th regnal year of Ehūvula Chāntamūla, records the installation of the stone image of the Buddha, the frieze bearing the representation of the four principal incidents of the Buddha's life, by Iśvaradatta's son Kumāranandin, a śreṣṭhin (banker) from the Syandaka-parvata at the Mahādevī Pariveṇa at Vijayapuri on the Śrīparvata, which was the capital of the Ikṣvākus in the Nāgārjunikoṇḍa valley. The śreṣṭhin is said to have performed the meritorious deed along with his wife, the śreṣṭhinī, his son named Iśvara-bhartṛ as well as his other kinsmen and relatives, for the attainment of welfare and happiness for his own self and for all the beings. The śreṣṭhin

is said to have belonged to the Baraṇakīya sect. At the end there is a benedictory verse expressing the wish that the world might attain *nirvāṇa* as a result of whatever merit was achieved as a consequence of Kumāra-nandin's donation.

—*EI, Vol. XXXV, 1963-64, Part I, January, 1963, pp. 11-13*

Sircar, D.C.

INSCRIPTION ON MEMORIAL PILLARS AT NĀGĀRJUNIKONḌA

1. This inscription is engraved on a pillar discovered outside the eastern gate of the citadel in site No. 36. It records that the pillar, on which it is engraved, was the *chhāya-thabha* (*chhāyā-stambha*) of Chantapuḷa of the Kuḷahaka family. Chantapuḷa (variant of Chāntamūḷa) is called a *Mahāsenāpati*, though the kings served by him are not known. His titles were *amita-janasa-dapa-damana* (subduer of the arrogance of the enemy-folk), *khaṁdhāvārāna ākhaṁdhaka* (one who attacked and subdued the camps of the enemies) and *olabaku-hathi-gāhaka* (one who siezes or catches the elephants).

2. Inscription on memorial pillars (*chhāyā stambhas*) found at site No. 113 in honour of dead soldiers. It appears that a great battle was fought probably by the partisans of an Ikṣvāku king against some enemies. The leaders of the soldiers all hailed from a single locality called Magalārāṇa (probably Maṅgalārāṇya). The inscriptions relate to (1) the dead soldiers who had enjoyed the favour of Raṭhika Bhata (Rāṣṭrika Bhakta) of Magalārāṇa, (2) the dead soldiers who had enjoyed the favour of Senāpati Raṭapuṭa, (3) the dead soldiers who had enjoyed the favour of Karadarukumāra, a senāpati from Magalārāṇa, (4) the dead soldiers who had enjoyed the favour of a Raṭhika, probably Haraka.

3. Inscription on a memorial pillar discovered at site No. 59, referring to one Mūlabhūta (or Mūlabhūti), an *āvesanika* (foreman of artisans) hailing from Pavayāta. Another person Tamaniyakara also seems to have been mentioned.

4. Inscription on a memorial pillar, discovered in site No. 60 in Sector IV, which was the *chhāyā stambha* of Mahāsenāpati Mahātalavara Ayabhuti (Āryabhūti). His epithet *araka-Mahakoḍuvaka* may suggest that he came from a place having name like Koḍuva.

—*EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 13-17*

Sircar, D.C.

KABUL INSCRIPTION OF SHĀHI KHINĠĀLA

This inscription is engraved on the pedestal of a figure of Gaṇeśa, discovered near Gardez, about 70 miles to the south of Kabul, and then removed to Kabul and placed at Dargāh Pīr Ratan Nāth near the

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Pamir cinema, where it is worshipped by the Hindu residents of that city.

The characters of the inscription are not later than the middle of the seventh century as is clear from the use of the tripartite form of the letter *y*.

The inscription states that an image of Mahāvināyaka was installed by *Paramabhaṭṭāraka Mahārājādhirāja Shāhi* Kṛiṅgāla on the thirteenth of the bright half of the month of Jyeshṭha in the year 8, apparently of the *Shāhi* king's reign.

G. Tucci read the expression *Kṛiṅgal-otyānashāhi padai(h)* and suggested that *otyāna* may here stand for oḍyāna or Swat valley. But the present author reads it as *otyāna*.

The name of *Shāhi* Kṛiṅgāla reminds us of Kṛiṅkhila *alias* Narendrāditya mentioned as an ancient king of Kashmira and a successor of Mihirakula, apparently the Hūṇa king of that name who ruled in c. 510-35 A.D., according to Kalhaṇa's *Rājatarāṅgiṇī*. He may be the same as Kṛiṅgi of the copper coins and Kṛiṅgila of another coin. *Otyāna-shāhi* seems to be second name of *Shāhi* Kṛiṅgāla and is probably not connected with the territory over which he ruled.

Gaṇeśa is a non-Aryan divinity adopted in the Brāhmaṇical pantheon not much earlier than the third or fourth century A.D. The earliest images of this deity are supposed to be those found in the Sankisa mound (Etah district, U.P.) and Bhumārā (Satna District, Madhya Pradesh), both of about the fifth century A.D., while its representation on a terracotta bas-relief from Akra (Bannu District, West Pakistan) is also assigned to the same age. The discovery of the image, under reference, points to the popularity of the god in the Uttarāpatha division of Bhāratavarsha not long after he was adopted in the Brāhmaṇical pantheon.

—*—EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 44-47*

Sircar, D.C.

NAUSĀRI INSCRIPTION OF THE TIME OF YĀDAVA RĀMA
DEVA, V.S. 1359

This inscription was found on a laterite slab at Nausāri in the Surat District of Bombay under the gate (*Gujarātī pol*) of a private street. Above the inscription, the slab has the representation of a horseman overpowering an enemy. The slab is a hero-stone, i.e., a memorial raised in honour of a warrior who died in a battle fighting for a good cause.

The date of the epigraph is the expired Vikrama year 1359, Plavaṅga, Jyeshṭha badi 6, Monday, corresponding to May 6, 1303 A.D.

The epigraph refers to the reign of *Mahārājādhirāja* Rāmadeva stationed at Devagiri, who is none other than the well-known king Rāmadeva or Rāmachandra (1271-1311 A.D.) of the Yādava dynasty of Devagiri, modern Daulatabad in the Aurangabad district of Bombay. His subordinate Karṇadeva ruled over the Nausārikā region and enjoyed the royal titles of *Rāṇaka* and *Mahārāja*, besides certain other official designations. This Karṇadeva may be the same as Kṛṣṇadeva who served Yādava Rāmachandra in 1289 A.D. as the governor of the whole of Koṅkaṇ, or he may be a governor of the Yādava king, stationed at Nausāri itself.

This inscription shows that Nausāri formed part of the dominions of the Yādavas of Devagiri about the beginning of the 14th century. Alp Khān and Malik Kafur had annexed this region to the empire of Sultān Alāuddīn Khaljī before 1306-7 and, when the Yādava king agreed to act as a vassal of the Khaljī Sultān and was taken to Delhi, it was given to him as a personal estate together with an allowance of a hundred thousand *ṭaṇkas* to pay his expenses at home.

In the 13th century, the Lāṭa country, comprising the Nausāri-Broach region, was ruled over by a line of kings who were compelled to offer allegiance to one of their three greater neighbours, the Chaulukya-Vāghelas of Gujarat, the Yādavas of Devagiri and the Paramāras of Malwa, although they appear to have generally accepted the vassalage of the last. When the Chaulukya-Vāghela Lavaṇaprasāda and Paramāra Subhaṭavarman were fighting with each other, the Yādavas invaded Lāṭa, but were defeated by its king Śaṅkha on the Revā (Narmadā). But soon afterwards the northern part of Lāṭa was annexed by the Chaulukya-Vāghelas and its southern part was included in the kingdom of the Yādavas during the reign of Simhaṇa (1210-47). This division of this country between these two powers may have been the result of a joint successful adventure of theirs against the Paramāras of Malwa.

The rulers of Lāṭa seem to be the Chāhmānas, but whether Karṇadeva of the inscription, under reference, belonged to that line, cannot be said.

—*EI*, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 50-54

Sircar, D.C.

SĪTĀBHĪÑJĪ INSCRIPTION OF DIŚĀBHĀÑJA

A tempera painting found in a rock-shelter, called Rāvaṇachāyā, in the village of Sītābhīñjī in the Keonjhar District of Orissa, depicts a king on the back of an elephant, who is in a procession and is preceded by footmen, a horse and a dancing woman and followed by a female attendant, and has a painted label in one line reading *Mahārājā Śrī Diśābhāñja*, which is obviously the name of the king represented here. While Mr.

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Ramachandran assigned the characters of the inscription to about the fourth century A.D. and Dr. R. C. Majumdar referred them to the fifth century, the present author thought that they belonged to the Kalinga script prevalent between the eighth and eleventh centuries.

King Diśābhañja may have been connected with Neṭṭabhañja who issued the Russelkonda plates from Vārāḍḍā and the Baud plates from Nav-Āṅgulaka-pattana. Whether he was identical with Diśābhañja, son of Raṇabhañja of Khiñjali-maṇḍala, cannot be definitely determined. But the present author does not consider it impossible. If Diśābhañja of the Sītābhiñji inscription can be identified with Digbhañja-Diśābhañja, who was another son of Raṇabhañja, he was probably the elder brother of Neṭṭabhañja Kalyāṇakalasa and the last Bhañja ruler of Dhṛtipura. It has, however, to be pointed out that, among the records of this family, only the Sītābhiñji epigraph of Diśābhañja and the Russelkonda plates of Neṭṭabhañja were written in the Kalinga script (the northern element being more prominent in the latter) while all other records, issued from Dhṛtipura and Vañjulvaka are written in the North Indian characters.

—*EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 47-50*

Sircar, D.C.**TWO IKṢVĀKU INSCRIPTIONS DATED IN THE CYCLIC YEAR VIJAYA**

Inscription of Virapuruṣadatta, 273 A.D. — It was edited by J. Ph. Vogel along with other inscriptions from Nāgārjunikoṇḍa in Vols. XX and XXI of the *Epigraphia Indica*. But here some new readings are offered and new interpretations suggested. In lines 2-3 of the record Vogel's reading *vasasanaya* should be *vasa-satāya* and *vimsayam* should be *vijaya* (m). Thus this inscription mentions instead the name of the year according to Jupiter's sixty-year cycle as counted in South India. So far the earliest instance of the use of the cyclic era in the south was traced on the Mahākūṭa Pillar inscription of the Chālukya king Maṅgaleśa, dated 602-3 A.D. But now from the present record we learn that it was in use in the third century A.D. also.

We know that the Ikṣvākus ruled in the Krishna-Guntur region after the decline of the Śātavāhanas about the end of the first quarter of the third century A.D. and before the rise of the Pallavas in the said region in the fourth century A.D. The Ikṣvāku king Virapuruṣadatta, the son and successor of Chāntamūla and the father and predecessor of Eḥuvula Chāntamūla, can be assigned to about the third quarter of the third century A.D. The only year falling in that period, which can be equated with the cyclic year Vijaya according to the South Indian system, is 273-74 A.D.

The inscription records that in the year, mentioned above, of the reign of Rājan Māṭharīputra Virapuruṣadatta, son of *Mahārāja* Chānta-

mūla, the performer of the *Aśvamedha* and other sacrifices, the *chhāyā-thabho*, memorial pillar, of the *saga-gata*, deceased king Chāntamūla, was set up by some ladies, named in the inscription, who were his sisters, mother and step-mothers and queens.

The inscription is in Prakrit and is engraved on a pillar.

Inscription of Ehūvula Chāntamūla, 333 A.D.—

It is a Prakrit inscription engraved on a lime-stone pillar found at the Burning Ghāt at Nāgārjunikoṇḍa. It refers itself to the reign of Ikṣvāku Rājan Ehūvula Chāntamūla, the son of Rājan Virapuruṣadatta and the grandson of *Mahārāja* Chāntamūla. The date is the first day of the second fortnight of the summer season in the year Vijaya falling in the reign of Ehūvula Chāntamūla, which corresponds to 333 A.D.

The inscription records that certain persons made the *devakula* and *thala* (*sthala*)) of Lord Noḍaḡiśvarasvāmin and created an *akshaya-nīvi* (permanent endowment) apparently for the maintenance of the religious establishments in question for the victory and longevity of the reigning king. The donors are the ladies *antaḥpura-mahattarikā Bhāgavatā* and the *śreṣṭhi-bālikā* Ratavaśā. The endowment consisted of 100 *dināri*, deposited in four different guilds, 70 *dināris* in one of them and 10 *dināris* in each one of the others. Among the guilds, the names of *panika-seni*, the guild of the sellers of leaves (betel leaves), and *puvika-seni*, the guild of confectioners, can be satisfactorily read. They worked at the Ikṣvāku capital.

It was provided that the embellishment of the *deva-kula* was to be done by the person responsible for the creation of the religious institutions and, in the event of his failure to do so, the council of the citizens, headed by the *śreṣṭhin*, was to get it done.

It follows from this record that the Pallava conquest of this region took place about the middle of the fourth century A.D. and that Siṃhavarman, the Pallava monarch, flourished in that period. It is also clear that the Ābhīra king Vasuṣeṇa, known from his inscription, dated 30, either occupied the Ikṣvāku kingdom about 278-79 A.D., the date being treated as of the Cedi-Kalacuri era, and was, in turn, ousted by Virapuruṣadatta again after a short interregnum, or the Ābhīras and the Pallavas led a joint attack against the Ikṣvākus about the middle of the fourth century, during or after the reign of Ehūvula Chāntamūla's son and successor Rudrapuruṣadatta.

—*EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 1-7*

Sircar, D.C.

TWO INSCRIPTIONS OF THE TIME OF EHUUVULA CHĀNTAMŪLA, YEAR 8

These Prakrit inscriptions are on two broken pillars found in a *monḍapa* in site No. 9 at Nāgārjunikoṇḍa.

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Both the records bear the same date which is the fifteenth day of the fourth fortnight of the summer season in the eighth regnal year of the Ikṣvāku king Ehūvula Chāntamūla.

Both the epigraphs record, in similar language, the pious activities of an *upāsaka* named Chadasiri (Chandraśrī) who was the brother of Nāgasiri (Nāgaśrī). He is described as the bestower of many religious gifts at various localities such as cities, hills, market-towns in connection with the celebration of religious ceremonies or festivals in honour of the Buddha, Dharma and Saṅgha. The place where Chandraśrī performed the pious deeds, recorded in the inscriptions, is described as the Sethivara-Vaḍhamāna (śreṣṭhivara vardhamāna) in the Mahānikāya of the Aparamahāvinaśailiyas at Vijayapura on the Śrīparvata, the word *nikāya* here meaning a dwelling rather than a fraternity.

Inscription A states that Chandraśrī made a *sela-maḍava* (śaila-maṇḍapa), i.e., a pavilion made of stone, and a *bhara sala* for a particular *Ariyasaṅgha* (Āryasaṅgha), with a view to attaining Nirvāṇa.

Inscription B records that Chandraśrī built a *śālā* for the *Theras*, residing at the *Śaila Maṇḍapa* of the *Āryasaṅgha*, mentioned in inscription A.

—EI, Vol. XXXV, 1963-64, Part I, Jan. 1963, pp. 7-10

V. GEOGRAPHY

Agrawala, V. S.

BHUVANAKOŚA JANAPADAS OF BHĀRATAVARSHA

The Purāṇic geographical lists are available in two versions: (1) a short list in the four Purāṇas, *Viṣṇu*, *Kūrma*, *Śiva*, *Agni*, (2) a long list in the six Purāṇas, *Matsya*, *Vāyu*, *Vāmana*, *Mārkaṇḍeya*, *Brahma*, *Brahmāṇḍa*. The first list is the *Bhuvana-kośa* and the second is the *Kūrma-vibhāga*. The short list is for the most part incorporated in the long list except in the *Mārkaṇḍeya Purāṇa* which gives them separately. One should not confuse the two, while making a textual study. The author cites many instances of the confusion that is liable to arise by confounding them. The author then examines some of the identifications made by Dr. Lewis.

Mādreya—The reading is all right. It is unnecessary and rather violent to the geographical tradition to import Tāmralipti in this context.

Bodha—It should not be confounded with Yaudheya. The Bodhas, as a member tribe of the Sālveya Republic lived between north Rajasthan and Kangra.

Kunti—The alternative reading Kuntala in Madhyadesh should not be considered, as this place represents the Kontwar region near Gwalior.

Magadha—The alternative reading Malaja is preferable. S. B. Chaudhary's suggestion to read Malaka and then to modify it as Mūlaka cannot be accepted, for Mūlaka, Aśmaka and Ṛshika represent quite a different group of Janapadas in the region of Godāvarī.

Aśmaka—It should not be confused with Aśvaka, of which the derivative Aśvakāyana, was a tribe of the North-West, reminding us of Choes river of the Greeks, the same as Svaspa of the Avesta (Sanskrit Svaśva, 'region of excellent horses').

Kuru Janapada—Lewis is not right in mentioning the region of Thaneshwar with that of Hastināpur. *Kuru-rāṣṭra* stretching between the Gaṅgā and the Yamunā with Hastināpur and later on Indraprastha as the capital, (2) *Kurukshetra* with the central point at Thaneshwar which was the region of the Sarasvatī and the Dṛśadvatī rivers (3) *Kuru-jāṅgala*, the extensive area from Sirsā to north-Rajasthan which even now goes by the name of Jāṅgala, on the basis of which the rulers of Bikaner were known as Jangaladhara Pātshāh.

Mādreya—Madras of Sialkot. Sāvitrī, the daughter of the king of the Madras, is said to have been married to Satyavān, the Śālva prince.

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Bhadrakāra—It should not be confused with Madrakāra. The modern town of Bhadra on an old bed of Dṛṣadvatī or Ghaggar seems to be the ancient capital of the Bhadrakāra tribe.

Paṭachchara—Connected with the modern Pataudi in south-east Punjab.

Bāhlīka—North-west Afghanistan which became famous as Bactria amongst the Greek geographers. In the *Mahābhārata* time, the Punjab is sometimes referred to as Vāhika and at others as Vālhika, simply because after its conquest by the Bactrian Greeks, it formed part of the Bactrian empire.

Vāṭadhāna—Identified with modern Bhatnair.

Kālatoyaka—‘region of the black water’ agrees better with the area of the Suleman mountain, which is identical with Trikakut, the home of the *Traikakuda añjana*.

Charma-khaṇḍika—Povindas, a well-known tribe of the North-west.

Hārahūra—It should not be confused with the Hārahūna. It was situated in the valley of Harahvaiti (South Afghanistan).

Ūra—Distinct from Hūna. It signifies the country of the woolen stuff which points to the Swat valley. It seems to be the same as Unasar described by Aurel Stein.

—*Pur*, Vol. V, No. 1, Jan. 1963, pp. 160-81

Agrawala, V. S.

IDENTIFICATION OF KAMBOJA

On the basis of the discovery of Aśoka's bilingual inscription in Greek and Aramaic at Kandhar, Dr. Sircar holds that the Kambojas lived in South Afghanistan. But the author holds it to be a wrong identification because another Aramaic inscription has already been found long ago at Takṣaśilā and a third one at Lampāka (Laghman in Afghanistan). All the three Aramaic inscriptions do not suggest that the Kambojas lived at these places. There is nothing to warrant the association of the Kambojas with the Aramaic script.

In the post-Alexandrian period, the Yavanas were in occupation of Bactria. They are known as Bāhlika-Yavanas in a list of horses in the *Brahmāṇḍa Purāṇa*. It was the Bāhlika-Yavanas, to whom Aśoka was referring in his inscription. Thus, the Kambojas, living in the vicinity of the Bactrian Greeks, can be deemed to be occupying the Pamir regions.

Kālidāsa's *Raghuvamśa* also shows that the Kambojas lived in the Pamir region because the route from their country through the passes of the Karakuram leads to the *Parvatīya gaṇas* of the Kullu-Kāngrā valley, called *Trigarta-śaṣṭhas* in Pāṇini, whom Kālidāsa mentions soon after the

conquest of the Kambojas by Raghu. Similarly, the location of the Utsava-saṅketas, i.e., the kinnaras of Rampur-Bushar, lends colour to the view that the Kambojas lived in the Pamir region.

—*Pur*, Vol. V, No. 2, July 1963, pp. 355-359

Chakladar, H. C.

THE GEOGRAPHY OF KĀLIDĀSA (KĀLIDĀSA'S CONCEPTION OF THE WORLD)

Kālidāsa had no definite conception of the earth as a whole. He never definitely speaks of the earth as triangular or rectangular, square or round. But he probably thought of it as a round object with the sea as a girdle about it. The period when Kālidāsa lived was one of great activity and progress in the mathematical sciences and astronomy. But there was a conflict in his mind between the statements of the *ṛṣis* as contained in the *śāstras* and the discoveries of the scientific astronomers like Āryabhaṭa and Varāhamihira. Hence, he accepted the fanciful account of the position of the earth given in the Purāṇas. He speaks of the earth as being held up on the hoods of the nāga Śeṣa. Again, he thinks of the earth as the middle region between *svarga* or heaven above and the nether regions, *pātāla* or *rasātala* below, e.g., he speaks of king Dilīpa as the *madhyamaloka* (Raghu. ii, 16).

Kālidāsa also refers to the mythical mountain, *Lokāloka*, that surrounds the world at its farthest extremity and stands so high as to prevent the light of the heavenly bodies from passing beyond it on the other side. He follows the Purāṇas also in his belief in the mythical Meru, Gandhamādana and Niṣadha. Further, he refers to the seven islands and seven oceans and seven *lokas* of the mythical geography of the Purāṇas..

Kālidāsa shows the knowledge of Pārasikas (Persians) and the Hūṇas on the Oxus in Bactria, as well as of China from its imported silk (Cīnāmśuka)

From Kālidāsa's description of the Hemakūṭa (*Vikramorvaśīyam* i, 19; ii, 56), it appears that it is the name of a range of mountains lying just beyond the Himālaya parallel to it and extending like it between the Eastern and the Western oceans. From these facts, the author assumes that Hemakūṭa represents the Trans-Himālayan ranges discovered and explored by the Swedish explorer, Sven Hedin. As for Kailāṣa, it is the Kang-Rinpoche of the Tibetans. The Yakṣa exhorts the cloud to end his long journey on the summit of Kailāṣa in the form of an elephant. In the Nyandi monastery at the western foot of Kailāṣa, two elephant tusks, *langchen-sala-rapten*, are set up before the altar and a monastery on the northern shore bears the name of the elephant, *Langbo-nan*.

Kālidāsa describes the lake Mānasa or Mānasa sarovara with great accuracy. By the Lamaists, it is called Tso-mavang or Tso-rinpoche

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(the Holy Lake). He leads the cloud-messenger through the *Krauñca* pass, forming a door, as it were, for the geese to pass through. There is also a similar reference to the *Krauñca* pass in the *Drṇaparva* of the *Mahābhārata*. There are many passes like the Manghang, Lankpya, Dharma and Untadhura on the way to Kailāṣa. H. P. Shastri seems to have identified the *Krauñca-randhra* with the Niti Pass. Sven Hedin found the geese in the Mānasa and the lakes in the neighbourhood in spring.

—*IS*, Vol. IV, No. 2, January-March 1963, pp. 208-225

Chakravarti, R.

WHERE WAS NAVADVĪPA?

From the *Rāmāyaṇa* and the *Mahābhārata*, we know the names of seven *dvīpas*, viz., Mithilā, Gauḍa, Suhma, Aṅga, Vaṅga, Kaliṅga and Puṇḍra. Now, the name *Navadvīpa* implies nine such *dvīpas*.

But we know that in later times during the reign of Ādiśūra and the Senas, when Gauḍa, Suhma and Vaṅga became very important political and cultural centres, Navadvīpa (Nadiyā) was made the capital of Lakṣmaṇavati (Gauḍa) by Lakṣmaṇasena.

A number of sources, like the *Skanda Purāṇa*, *Tabaqat-i-Nasiri*, etc., have been carefully explored in this paper to show that the Navadvīpa of old comprised the following nine *dvīpas*, viz., Mithilā, Aṅga, Puṇḍra, Gauḍa, Suhma (original Nadiyā), Chaudalā (a small *dvīpa* towards the south-west of Gauḍa), Gomeda (*alias* Gopati-pura or Gopinātha-pura, modern Bholāhāṭa, east of Gauḍa), Maurasudhābāda (modern Murshidābād), and second Nadiyā (modern Nadiā, W. Bengal).

—*BhV*, Year 51, Part I, No. 2, July 1963, pp. 247-250

Dikshit, Moreshwar G.

FIELD AND PLACE NAMES IN THE THANA CHARTER OF THE ŚILĀHĀRA KING MUMMUṆI; ŚAKA 970

This charter purports to record a grant by Mummuni of the Thana branch of the Śilāhāra dynasty and is dated Śaka Saṁvat 970, Phālguna Pūrṇimā, corresponding to February 20, 1059, on the occasion of a lunar eclipse for the merit of his chief queen Padmā. It gives us the particulars of fifty-one fields from the villages mentioned in the grant which have a special topographical and lexical interest since many of the names for the fields are current even now in the Konkan area.

Six villages were situated in the Vareṭikā *viśaya* (modern Variṭi on the Bhivāṇḍi-Wāḍe road) on the bank of the rivers Ulhāsa and Pavahā. Other villages were situated in the Śūrpāraka 66, and the Abhyantara 66 *viśayas*.

The charter mentions the following geographical features: *Parvata* (a mountain), *Parvatikā* (a smaller mountain), *Doṅgarikā* (a small hillock), *Ṣṭembha* (a low mound), *Taṭāka* or *Taḍāga* (tank), *Taḍāgikā* (small tank), *Kṣāranadī* (river with saltish water), *Laghu-vāhalikā* (a small stream), *Oḍaṁbhṛka* (brook making a noise), *Khajjana* (salty land near the sea), *Uṣara* (salty land called *Khār*), *Pāṣāṇa-śṛṅghalikā* (boulders lying one over the other, the soil having eroded away), *Nikhāta-pāṣāṇas* (large stone blocks from quarries just as are found in the vicinity of Tungar Hill near Sopara).

The reference to Khojā Bādāl shows that Khojā Muslims of the Shia dispensation were well-settled there in that age.

Trees like *Abhiṭṭhā* (*Abhetā*), *Ciñcā*, *Aśvattha* and *Madhūkā* are said to be marking the boundaries of fields. The boundary name *Viraka* and its diminutive *Virāṅkā* stands for plantain groves, a peculiarity of the Thana district.

Some field names are very interesting, e.g., *Poṇḍā* (medium sized rice field), *Chol* (field lying in a low lying area in between two flat eminences), *Dhāpaḍa* (small rice field situated on flattish land), *Vāḍā kṣetra* (modern *Āvāḍa-kṣetras* or rice fields watered by small rivulets), *Sāliyapa-kṣetra* (rice field), *Nihura Kṣetra* (inferior lands on the sea-shore), *Chañe-Veḍhi* (fields surrounded by orchards). Their usage is still current.

The interpretation of other fields like *Ādhavāilā*, *Deīyalā*, *Kavaḍocchi*, *Kaṇi*, *Khānu*, *Nāṇe-vāya*, *Siṁghaladvīpa*, *Talāvaṭi*, *Vāṅkaḍi*, *Utteṣṭavā*, *Vārasaunda*, etc., is uncertain.

A study of these field-names shows that the fields were named after their owners, the trees growing in them, their sizes, the types of soil or watering facilities, and from the villages themselves.

—*JOIB, Vol. XII, No. 3, March 1963, pp. 264-274*

Joseph, P.

OPHIR OF THE BIBLE—IDENTIFICATION

Scholars have scoured the wide world from Malaya to Peru for Solomon's Ophir to which he sent his expedition, mentioned in the Bible. But the consensus of opinion favours India, and that too Dravidian India, especially because some of the products taken home by the members of the expedition, namely, timber, apes, peacocks, and ivory bear Hebrew names, unmistakably derived from the Dravidian roots.

One of the places so identified is Uvari (meaning 'salt-sea') near the mouth of the Tamiraparani river. Its situation near Korkei, the Pandyan metropolis, till the 9th Cent. B.C., suggests that it was a port. The epics speak of pearls produced in the Tamiraparani and Kavata of

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the Pandyas. It had also an ancient conch industry. Against this identification is the fact that, had the Hebrews gone there, they would certainly have taken pearls and conch with them, which are conspicuous by their absence in the list of merchandise.

Another Uvari, 26 miles off Kanyā Kumārī in the Tirunelveli district, is also ruled out, because in the first place, its antiquity is doubtful; and, in the second, its capacity to yield gold worth 420 or 450 talents, mentioned in the Bible, is not attested.

In Sanskrit literature, a region in western India is called Ābhīra (the land of cowherds). A locality called Beypore, though not resembling in sound with Ophir, is suggested, because the country around it has always been known as Ernad (the land of bullocks). Its antiquity could be inferred from its ancient stone monuments called *Kode Ka-llu* (umbrella stone, loosely styled dolmen). There is no tradition to show that Ernad was called Ābhīra, and if, for argument's sake, it could be granted that it was so known, it could not have been in Solomon's time in 10th Cent. B.C.

The etymology of the word Ābhīra also militates against its identification; for, it does not appear to be a Sanskrit word, as it is not found in Vedic Sanskrit. It seems to be the Sanskritized form of the Prakrit word *ahir*. Prakrit, which developed from Classical Sanskrit, in much later times, had more than a sprinkling of Dravidian words and *ahir* was certainly one of them—*a*=cow, *ir*=plural termination (the aspirate is unknown in Dravidian).

The Greek or Septuagint, the oldest extant version of the Bible, shows that the original name of the destination of Solomon's mercantile marine was Sophir, and not Ophir, which must have been a mistake in the current Hebrew version.

In Sanskrit literature, a region called Sauvīra or Sovīra is mentioned, which according to some was situated between the Indus and the Jhelum and hence known as Sindhu-Sovīra. According to Rapson, both the parts denote the same region, viz., Sind. Alberuni identifies Sovīra with Multan and Jharawar; and Rhys Davids, with Kathiawar along the gulf of Kach. Thus, these identifications show that Sovīra was more than one region from the Indus to north Konkan, so that the name referred to mostly a coastal region with a sizable hinter land.

But the sailors (who were the Phoenicians, the Paṇis of the Veda, who had regular cultural and commercial relations with India), must have touched a port on the Kathiawar Gujarat coast. The nearest equivalent to the Biblical Sophir is Sopara (now also called Nala Sopara), a village situated to the north-west of Bombay. In ancient Indian literature, the place is known by two names, *Sūrpāraka* and *Sopara*, the latter

being derived from the former. But Sūrpāraka appears only in late Sanskrit, the earliest form is Soparaka in Karla cave inscription (2nd Cent. B.C.). Soparaka cannot be adequately explained etymologically. Sopara must have been the old pre-Aryan name of the place and derived from the Dravidian *so* fortified, *par* expanse, land, country. Fortified cities go back to the Harappan times. Like Lothal, Sopara, too, must have been a port in ancient times, and it is for the archaeological excavators to solve this problem.

—TC, Vol. X, No 3, July-September 1963, pp. 48-70

Kantawala, S.G.

GEOGRAPHICAL AND ETHNIC DATA IN THE MATSYA-PURĀṆA

S. B. Chaudhuri holds that the text of the geographical portion of the *Matsya-Purāṇa* is plainly a repetition of the *Vāyu*, but D. C. Sircar thinks that the *Vāyu* text seems to be a copy of that of the *Matsya*. In this paper, the geographical data of the Purāṇa has been alphabetically arranged and discussed. 79 names have been considered from Ābhīra to Ayoni-sambhava. Some important names are given here:—

Ābhīra: It is a northern *deśa* of Bhāratavarṣa. Sircar proposes to think of Abirvān between Herat and Kandahar which might have been the original home of the Ābhīras.

Acchoda: It is modern Acchavat in Kashmir.

Ādityāyatana: It is a holy place situated on the northern bank of the river Narmadā. Near Moti Koral, there is a temple of Ādityeśvara installed by Āditya.

Agastyeśvara: This is also a holy place situated on the Narmadā. On the northern bank of the river, there is a place, called Akteśvara, two miles from Raver. There is a temple of Agastyeśvara at that place and here Agastya is said to have inhibited the rise of the Vindhya.

Agnitīrtha: This is situated on the southern bank of the Yamunā in Prayāga.

Agastyagṛha: It is situated on the Kuñjara mountain. Now, there is an ancient shrine of Agastya about one mile from Akola in Nagara district beyond Pravara river.

Ahalyātīrtha: In Bhalod there is a temple of Ahalyeśvara, with which this holy place may be identified.

Airāvātī: Same as modern Rāvī, Hydrastes of the Greeks.

Alakā: Supposed to be lying near the Bhāgīrathī and Satopanth glaciers at the height of 12,860 ft. about a couple of miles west of Vasudhārā-Falls beyond Badrinath.

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Alambhūṣa: Probably connected with Alam̐buṣā, the name of a nymph, who with a prince of Ikṣvāku dynasty founded the city of Vaiṣālī.

Alampura: Probably associated with Ālāpura, seat of Yugalā, possibly a mistake for Elāpura.

Ambara: Modern Amber in the Jaipur State; it was one of the sixteen Mahājanapadas.

Avanti: It roughly corresponds to modern Malwa, Nimar, etc., also the name of a river rising from the Pāriyātra. It rises near Mhow and flows into the Chambal.

Avimukta: Same as Kāṣī or Vārāṇasī.

Ayomukha: A mountain rich in minerals, 30 miles south-west of Pratapgarh.

Ayoni-sambhava: A *tīrtha* on the Narmadā. There is one *Ayonija-tīrtha* at Malsar and *ayonija* Tījyānanda is said to have practised penance there. Hence it may be located at Malsar.

—Pur, Vol. V, No. I, January 1963, pp. 127-143

Law, B.C.

HISTORICAL GEOGRAPHY OF ANCIENT INDIA

This paper is a supplement to the author's book '*Historical Geography of Ancient India*.' Here some more names of places, rivers, mountains, Āśramas, etc., are gleaned, studied, identified and alphabetically arranged. The grouping is regionwise. Some of them are cited below:

Aciravatī: This river is called Āvī or Ādī in the Jain Canonical text, *Thānaṅga* (V. 470). It seems to be the same as Erāvai or Acirāvatī or Ajīravatī.

Addhistān: Capital of Kashmir identified with Śrinagara.

Ārjika (*Arjākīya*): According to Hillebrandt, a country in or near Kashmir, or a river (upper Indus).

Ātreya: The river Atrai flows through the district of Dinajpur. It is a branch of the Tista river. This river and the lesser Yamunā flowing from the north meet together in the district of Rajshahi. The united stream receives two small tributaries, one on the right and another on the left, below which point it bifurcates east of Nator.

Balkh: This country was not very far west or north-west from Kunduz. It was rich in natural products. There were more than 100 Buddhist monasteries containing more than 3000 monks, all belonging to Hinayāna school, on the South-west side, outside the capital, there was the new monastery which was the only Buddhist establishment, north of

the Hindukush, in which there was a constant succession of masters who were commentators on the canon. It was noted for its imposing structure. A monk named Pragnākāra, who was well-posted in Hīnayāna *Abhidhamma* literature, lived in this monastery.

Bhāradvāja-āśrama: According to Kālidāsa, it was on the way of Satrughna from Ayodhyā to Madhupagna, five miles to the south-west of modern Muttra (Mathurā).

Bhiḍa or *Bhira* or *Bhera*: It is situated on the bank of the Jhelum in the Shahpur district of the West Punjab.

Gandhāra: This region comprises the modern districts of Peshawar and Rawalpindi. It also includes Kabul in Afghanistan. Bhandarkar says that it included the Western Punjab and Eastern Afghanistan. According to Cunningham, the following boundaries to Gandhāra may be mentioned: Lamghan and Jalalabad on the west, the hills of Swat and Bunir on the north, the Indus on the east and the hills of Kālabāgh on the south.

Jālandhara: It is known to the Chinese as She-lan-ta-lo. There were more than 50 monasteries with over 2000 monks.

—*JIH, Part XLI, Vol. I, April 1963, pp. 13-53*

Saletore B.A.

KOSMOS INDIKOPLEUSTUS AND WESTERN INDIA

Kosmos Indikopleustus, the author of *Christian Topography*, was a merchant, who visited different countries in the sixth century A.D. In the said work, he refers to a region Male, "where pepper grows". "Male has five ports which export pepper, Parti, Mangarouth, Salopatana, Nalopatana, Poudopatana". J. W. McCrindle has identified Male with Malabar but, in reality, it represents the Malerājya of Karnāṭaka history. It was essentially a part of western Karnāṭaka. The stronghold of the Malerājas was Beṭṭadakote on the well-known Gopālasvāmī hill. Malerājya extended from the Northern limits of Goa to the southern limits of Coorg, and from the north-west of Coorg to the north-east of the Nīlagiri mountains. The Bhoja family of rulers may have governed this coastal strip in the sixth century. On a copper plate of a ruler of that family the name of the king is Kāpālīvarman. The people of this region were called Malepas or Malevar.

The individuality of the Male region is noticeable in the Vijayanagara age (1346-1646 A.D.). We learn from a stone inscription that one Mādhava Mantrin was the governor of the Male kingdom under the Vijayanagara king Harihara Rāya. He is called "Lord of Gove" (Goa) in another inscription showing that his capital was Goa. He drove the Muslims out of Goa. The Malerājya figures again in 1408

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A.D., when Siriyamma's son Gopaṇṇa was called the Malenād Mahā-prabhu. So late as the beginning of the 18th century A.D., the Malenād came in for some criticism at the hands of the exquisite Kannaḍa poet, Sarvajña.

—JIH, Vol. XLI, Part 1, April 1963, pp. 1-12

Sharma, Dasharatha

KUSUMANAGARA OF THE HISTORICAL GĀTHĀ OF CAṆḌAKAUŚIKA

In the drama, *Caṇḍa-kauśika*, by Ārya Kṣeṃśvara, the defeat of the Kārṇāṭas at the hands of the king Mahīpāladeva is compared to the defeat of the Nandas by Candragupta and the conquest of Kusumanagara by him under the guidance of Cāṇakya.

Keith, Pischel, Konow, Hoernle, Majumdar, De, etc., identified the Kārṇāṭas defeated by Mahīpāla with the Rāṣṭrakūṭas of the Deccan, S. K. Aiyangar with the Rāṣṭrakūṭas of Bihar, and R. D. Banerji with the invading forces of Rājendra Coḷa, Mahīpāla being identified with the Pāla ruler of that name against whom the Coḷa king had marched.

Besides Pāṭaliputra, Kannauj was also known as Kusumanagara. Yuan Chwang has called it Kusumapura. It may represent the *Puṣpāhvaya-nagara*) of the Allahabad Pillar inscription of Samudragupta. The Gurjara Pratihāra king recovered his capital Kannauj from the hold of the Rāṣṭrakūṭas just as Candragupta captured Pāṭaliputra after defeating the Nandas. The fact that both Pāṭaliputra and Kannauj were called Kusumanagar or Kusumapura (the flower city) lay at the basis of the punning references of Ārya Kṣeṃśvara, mentioned above.

—JOIB, Vol. XII, No. 3, March 1963, pp. 282-284

Sircar, D. C.

MAHĪ-SĀGARA—SAṆGAMA

In *Skanda-Purāṇa* (I. ii. 6), there is a reference to *mahī-sāgara-saṅgama*, which has been interpreted to mean the meeting place of the earth and the sea. But Mahī here stands for the famous river Mahī of Gujarat, which joins the Arabian sea in the Gulf of Cambay. The holy city situated at the junction of the Mahī and the sea is modern Cambay, an Anglicised form of Khambāyat of Muslim writers, derived from *Khambavatī-Skambhavatī-Stambhavatī* or *Stambhatīrtha* of the *Skanda-purāṇa*, also known as Stambhapura in epigraphic records.

Cambay rose to prominence in the early mediæval period and a ruler of Stambha is mentioned in the Kavi plates (827 A.D.) of Govinda of the second Viceregal Rāṣṭrakūṭa house of Lāṭa. An inscription from

Dabhoi refers to the defeat of the Turuṣka king at Stambha by the Dholka chief Lavaṇaprasāda about the beginning of the thirteenth century A.D. It is also mentioned in several other sources like the *Vasantavilāsa* of Bālacandra and the *Prabandhacintāmaṇi* of Merutuṅga.

Under the Muslim Sultāns of Gujarat, Cambay was one of the royal residences. This Muslim State merged in the Indian Union after 1947.

—*Pur*, Vol. V, No. 2, July 1963, pp. 352-354

Sircar, D.C.

THE LAND OF THE KAMBOJAS

The Kambojas are intimately associated with the Yavanas and the Gandhāras, particularly with the former, in the inscriptions of Aśoka (R.E. V and XIII), the *Mahābhārata* (XII, 207, 43), the *Assalāyanasutta* of the *Majjhimanikāya* (43. 1. 3) and the *Harivaṃśa purāṇa* (I. 14. 16), showing that all three of them lived in contiguous areas of Uttarāpatha in the age of the Mauryas.

According to the *Milindapañho*, the Yavana country included Alasanda. Since the name of Kandahar is derived from the Greek name Alexandria, it is possible to think that Alasanda of the *Mahāvaṃśa* is identical with Kandahar. The dwab of Alasanda is the land between the Helmund and Tarnak rivers in southern Afghanistan. The Greek version of the Kandahar inscription of Aśoka was addressed to these Yavanas of south Afghanistan.

For whom then the Aramaic version of that edict of Aśoka was intended? Apparently, they were Iranians living in the Maurya Empire, and considering the close association of the Yavanas and Kambojas in Aśokan epigraphs, there can be no doubt that it was the Kambojas for whom the Aramaic version of the Kandahar Edict was meant. Their main concentration was specially in south Afghanistan.

The theory that the Kambojas lived in the Pamirs cannot be upheld because the Pamirs did not form part of the Maurya Empire.

—*Pur*, Vol. V, No. 2, July 1963, pp. 251-257

Srivastava, B.B.L.

HOLY SANKISA

Sankisa or ancient Saṅkāśya (a small village on the bank of the Kali Nadi in Farrukhabad district) is said to have been a flourishing city in the *Rāmāyaṇa*. It was then the capital of the wicked king Sudhanvā. It is also mentioned in the *Aṣṭādhyāyī* and the *Siddhānta-Kaumudī*.

According to Buddhist literature, Buddha descended from Trayas-trimśa Heaven along with Indra, Brahmā and a multitude of Devas by

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means of three ladders made respectively of seven precious stones, gold and silver. It is said that, after some time, Buddha's ladder sank deep down into the ground. Now, Hiuen Tsang, on visiting Sankisa, found that the neighbouring princes had built three ladders of bricks and stones, each 70 ft. high, with jewels on the ancient foundation. On their top was erected a Buddhist temple with stone-image of Buddha in the centre and of Brahmā and Indra on its right and left respectively.

It is also said that Aśoka had the place dug, in vain, during his time in order to find out the Buddha's ladder. He built a *vihāra* over the steps, with a 16 cubits high standing image of Buddha over the middle-flight. Behind the *vihāra*, he erected a 50 cubits high stone-pillar with a lion-capital and founded a Buddhist university.

For centuries Sankisa remained unnoticed in history. Long after the decline of Buddhism in India, there ruled a king, named Mahānāma, who, having suffered a defeat at the hands of a neighbouring powerful king Vir Dabh, ordered a general massacre and setting of fire to the city. Heaps of ashes discovered at the site confirm the fact. In Cunningham's opinion, this is the city referred to as *Ki Pi Tha* or *Ka pi la* by Hiuen Tsang; and it was destroyed in the war between Pṛthvīrāja of Delhi and Jayacandra of Kannauj. Hamir Khera in Sankisa shows that it might have remained under the sway of Rājā Hamir or his descendants.

The author then relates the sacred places of the Hindus at Sankisa, like the Bisari Devī temple, Terhe Mahādeo (a pillar in fact), and a Four-Armed Idol of, perhaps, a *yakṣa*.

The Buddhist sacred places and ruins here are the Elephant Capital, Māi Tal, Kandya Tal, Aśoka Pillar, Buddha Temple, Relics of Sankisa, etc.

Besides the Buddhists, the place is sacred to the Kāyasthas, Kachhis, Bhurijis, etc.

—AUJR, Vol. XI, Part I, January 1963, pp. 55-63

Venkataramayya, M.

RĀMAGIRI OF KĀLIDĀSA

In the *Meghadūta* of Kālidāsa, the itinerary of the cloud starts from Rāmagiri, where the forlorn *yakṣa* was spending his days of separation from his beloved. V. V. Mirashi has identified this place with Rāmtek near Nāgpur. V. K. Paranjpe takes it to be the Rāmgadh Hills in the Surguja State. Two arguments advanced by Paranjpe are quite convincing. In the *Meghadūta*, the slopes of the lofty mountains, where the *āśramas* were situated, are said to have been marked by the foot-prints of Śrī Rāma. Even to this date, there exist these foot-prints which are actually found on the slopes of the hill at the entrance to the group of caves

known as Sītābengrā. The second piece of evidence is even stronger. Kālidāsa states that the Rāmagiri mountain presented the appearance of an elephant in *Vapra-kṛīḍā* (the sport of digging an earthen mound by its tusks, raising a cloud of dust) when a cloud became closely attached to it. Now, from a distance, the hill of Rāmagadh appears very much like an elephant to any casual onlooker.

The following monuments are found there:

(1) First group of caves: (i) Sītā Bengrā cave and (ii) Jogimāra cave, cut on the eastern slopes.

(2) Second group of caves: (i) Lakṣmī Bengrā caves (ii) Phulsundari cave, (ii) Ṛṣi Bengrā cave, (iv) Durbar cave, cut on the southern slopes of the same hill.

(3) Rāma temple on the Rāmagadh hill. The area around the Rāmagadh hill was part of the Vākāṭaka dominions. The Rithpur plates of the Vākāṭaka queen Mahādevī Prabhāvatī Guptā and her son, Pravarasena II, were issued from the feet of the lord of Rāmagiri, which are identical with the foot-prints in the Sītā Bengrā cave. The cave must have been the retreat of a distinguished personage, the dwelling place of royalty in seclusion. If so, the charter in question might have been issued by the Vākāṭaka queen from this cave and so actually from the feet of the lord of Rāmagiri.

—*JIH*, Vol. XLI, Part I, April 1963, pp. 69-92

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Acharya, P.

THE KESARĪ DYNASTY OF THE MĀDALĀPĀÑJĪ

The historical account of Orissa published by Andrew Stirling (1825) is based entirely on *Mādalāpāñjī*, the chronicle of the Jagannātha temple at Purī. As the date of Yayātikesarī was given in Śaka era, Stirling placed the beginning of Kesarī rule in A.D. 473. But, as the Śaka era was not current in Orissa before the 10th century, its use in the *Mādalāpāñjī* cannot be accepted as genuine.

W.W. Hunter (1872) also got his account of Orissa from *Puruṣottama-candrikā*, a poetical work based on *Mādalāpāñjī*.

Rangalal Banerji and Rajendralal Mitra identified Yayāti of the Somakulī copperplates, discovered near Cuttack, with Yayātikesarī, the founder of the Kesarī dynasty of *Mādalāpāñjī*.

On palæographical grounds, Fleet assigned the Somakulī plates preferably to the 11th century; and from a reference to the Yavana invasion in *Mādalāpāñjī*, he concluded that it could not have been earlier than the 16th century in its present form.

M. M. Chakravarti, though taking the statements of *Mādalāpāñjī* to be confused and unreliable, does not consider the names of the Kesarī kings, mentioned therein, to be mythical or of later rulers as suggested by Fleet. On the contrary, he regards the Kesarī dynasty to be historical on the following grounds:

1. The occurrence of the name Uddyotakesarī in the Brahmeśvara temple inscription at Bhubaneśwar (not later than 10th cent.), and in the *Bhaktiblāgavata-mahākāvya* of Jīvadevācārya (A.D. 1510) which specifically speaks of *Kesarī-kula*.

2. The occurrence of the name Karṇakesarī, king of Utkala, in the *Rāmacarita* of Sandhyākaranandin, whom he identifies with Karṇadeva of the Ratnagiri copperplate of king Karṇa.

Against these arguments, it may be urged that the name of Uddyotakesarī does not occur at all in *Mādalāpāñjī*; whereas the name Vasukalpakesarī, which occurs in the *Mādalāpāñjī*, is absent in the Brahmeśvara inscription. Moreover, none of the names of Uddyotakesarī's predecessors and successors ends in *Kesarī*, which proves that this name-ending has no dynastic significance. Besides this, it may be noted that Jīvadeva mentions the *Kesarī-kula* for the first time, and it is not known how he came to know of this dynasty. There is no corroborative evidence to support the existence of this dynasty.

Above all, the Balijhari copperplate grant of Uddyotakesarī has definitely proved the Brahmeśvara inscription to be a Somakulī record; and the publication of the second and third plates of the Ratnagiri inscription has also shown it to be a charter of Somakulī king Karṇa, the grandson of Uddyotakesarī. Since the name of Karṇadeva does not end in Kesarī, he is certainly different from Karṇakesarī of the *Rāmācarita*.

The rule of Kesarī dynasty, according to the *Mādalāpāñjī*, covers a long period of over 550 years from A.D. 474 to 1132. But the epigraphic records of Vighraha, Māna, Gauḍa, Bhauma and Somakulī dynasties, which flourished from the middle of the 6th century, preclude the rise of the Kesarī dynasty in the 5th century and their uninterrupted rule up to the beginning of the 12th century.

Hence, the whole traditional account of the Kesarī dynasty as recorded in *Mādalāpāñjī* lacks corroboration from contemporary records and is unauthentic. It should be expunged bodily from the pages of history.

—*JASC, Vol. IV, No. 1, 1962, Issued March 1963, pp. 17-27*

Banerji, A.

HŪṆAS IN MEWAR

Hūṇas, a people of mixed Mongoloid origin, struck death-blows at three great empires of the ancient world—the Roman in the West, Sassanian in the Middle East and Gupta in India.

Coming through the Khyber Pass, the Hūṇas devastated Kabul valley, Swat, Buner, N.W.F. Province and the Punjab and penetrated up to Malwa and Central India. After suffering defeat from Yaḡodharman, the main body of the Hūṇas retreated through the Cis-Sutlej states, but a remnant possibly found a safe refuge in Haraoti and hill tracts of Mewar. Later Rajput tradition includes the Hūṇas as one of the 36 Rajput clans. Fourfold evidence of their survival in Mewar may be cited here.

1. *Traditional*: In the 19th cent., there was a wide-spread belief amongst the masses that the Hūṇa kings were the paramount sovereigns from Kota to Chitorgarh. Feudal strongholds like Kota, Bundi, Bijohlyā, Menal, Bhainsrorgarh and Badoli were founded by the Hūṇas. Orthodox, clan rivalries, dynastic interests, as well as the fear of *Agnikulas* being dubbed as non-Aryan, have led the word Hūṇa to be pronounced as *Auna*.

2. *Literary*: Reference in the *Harṣacarita* of Rājyavardhana's expedition against the Hūṇas relates to a journey to the north and has nothing to do with Rajasthan. But, according to *Navasāhasāñkacarita*, Siyaka II (c. 949 A.D.) carried a war with the Hūṇas, and Sindhurāja

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also fought the Hūṇas. *Vasantavilāsa* mentions that Vāghela Lavaṇaprasāda fought with the Hūṇas. According to Hemacandra Sūri, a Hūṇa king attended the *svayamvara-sabhā* of the sister of Mahendra, king of Nadol.

3. *Numismatic*: The early Hūṇa kings continued the coin types of two eastern empires—the Sassanian and the Gupta—they clashed with. The Kuṣāṇo-Sassanian type of 'bust of helmeted king' on the obverse and the fire altar with debased Greek legend on the reverse was the most popular type. Later on, early mediæval Nāgarī replaced the debased Greek alphabet. The Hūṇa coins found in Marwar were imitations of coins of Firoz who was killed in battle with Hūṇas (c. 488 A.D.). The so-called Vigrahapāla *drammas* were continuation of Gurjara-Pratihāra issues which were imitations of Hūṇa coins.

The coin types of Mihiragula are numerous. One hundred and seventy-five silver coins, said to have been discovered in Marwar, were, in the opinion of Hoernle, issued by the Hūṇas.

4. *Epigraphic*: The Hūṇa occupation of Malwa is proved by the Eran inscription of Toramāṇa and the Gwalior inscription of Mihirakula. The Badal Pillar inscription of Guravamiśra (9th cent.) tells us that Devapāla humbled the pride of the Hūṇas. In many of the Pāla grants, the Hūṇas are mentioned as one of the principal races of the empire. The Bheraghat inscription of Narasiṃha credits Karṇa for having held in check Kira, Hūṇa and other princes.

The Una copperplate credits the Chālukya king, Balavarman, to have killed Jajjapa (9th cent.) and other kings of Hūṇa race. Amoghavarṣa (c. 972 A.D.), the Paramāra kings, Utpala and Sindhurāja are all said to have inflicted defeats on the Hūṇas in their respective epigraphs. These struggles indicate that the Hūṇa territories must have been somewhere near Gujarat, Saurāshṭra and Malwa.

In the Sārṇeśvara Varāha temple inscription (A.D. 953-54) of the reign of king Allaṭa of Mewar, the term Hūṇa occurs and, according to the Aitpur inscription (A.D. 977-78), Allaṭa married a Hūṇa princess Hariyādevī. King Karṇa's conquests were in the nature of raids. So when he reached southern Rajasthan and defeated a Hūṇa king, he married his daughter Āvalladevī.

The Kauthem grant refers to the Hūṇas in plural. So it is quite possible that large or tiny Hūṇa states existed at least from 9th cent. onwards in the present districts of Bhilwara, Chitorgarh, Bundi, Kota and Jhalawar.

—*JASC, Vol. IV, No. 2, 1962, Issued June 1963, pp. 57-62*

Buddha Prakash**THE MUSLIM CONQUEST OF NORTHERN INDIA; A NEW APPRAISAL**

At the time of the Muslim conquest of North India in the last quarter of the twelfth century, Indian states were reeking with jealousies, fraud and deception. Though Jayacandra Gāhaḍavāla did nothing against Pṛthvīrāja at the time of his war with Shihābuddīn Ghūrī, he refrained from coming to his assistance and chuckled at the prospect of his defeat. At his own court and palace, there was an atmosphere of betrayal and intrigue. One of his concubines Sūhavadevī or Subhāgadevī, desiring to get her son enthroned in supercession of the son of the chief queen Karpūradevī, hatched a plot to invite Shihābuddīn and interfered with the war-preparations in the Kingdom. After the defeat and death of Jayacandra in the battle of Chandawar, she presented herself to Shihābuddīn with her son. The latter despised her but took her son under his protection. We learn from the Macchlishahr copper-plate grant and the Belkhara stone pillar inscription that even after the complete victory of Shihābuddīn over the Gāhaḍavāla king, Hariścandra, the son of Jayacandra, was ruling with full imperial titles. Obviously, he did so on the sufferance of the Muslims. Thus, he was, in all probability the son of Sūhavadevī, whom Shihābuddīn had taken under his protection and permitted to rule as his *protégé*.

After the conquest of U.P., the Muslims turned their attention to Bihar. Tāranātha says that one *da-wa* (Candra), representing Qutbuddīn Aibak (*ay*-moon + *beg*-lord) conquered Magadha after forming an alliance with the Muslims through some Bhikṣus. By that time, the authority of the Pālas in Bihar had declined and it had become a cockpit of the struggle between the Gāhaḍavālas and the Senas. With the Gāhaḍavāla prince Hariścandra, as a *protégé* of the Muslims, this struggle soon turned into a Turk-Sena conflict. Since the Buddhists had been antagonised by the orthodoxy of the Brāhmaṇical Senas, they preferred to side with and assist the Turkish invaders, not knowing that their policy was to recoil on their heads. According to Tāranātha, the Yogins following Gorakṣa also developed an attitude of indifference towards the Turkish invasion. These sectarian feelings and prejudices facilitated the Muslim conquest of eastern India.

The Tibetan pilgrim Dharmasvāmin, who toured through Bihar just after the Muslim conquest, found that the Hindus and the Buddhists were at loggerheads. Among the Buddhists also the followers of the Hīnayāna and the Mahāyāna were at daggers drawn. Though the common people were heading towards a religious synthesis, the higher clergy was rent with serious dissensions and at critical junctures it was they who tilted the scales of history. The Tibetan text *Pag-sam-jon-zang* states that some Brāhmaṇa had set fire to the famous Ratnodadhi library of the

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university of Nālandā. This atmosphere was propitious for speedy Muslim conquest.

However, we gather from Dharmasvāmin that the Muslim conquest was not as speedy as Minhāj and other Muslim writers make us believe. Up to 1235, raids were going on and Hindu states were existing.

The verdict which the historian has to return on the fall of Hindu India is one of suicide rather than murder.

—*VIJ, Vol. I, No. 1, March 1963, pp. 111-129*

Fatimi, S.Q.

FIRST MUSLIM INVASION OF THE N.W. FRONTIER OF THE INDO-PAKISTAN SUB-CONTINENT

There are two toponyms, viz., Bannah and al-Ahwāz, occurring in the chapter on *Futūḥ al-Sind* of *Kitāb Futūḥ al-Buldān* by al-Balādhurī.

Al-Ahwāz between Kabul and Multan is an evident mistake, for in Yāqūt's geographical dictionary, *Mujam al-Buldān*, under the heading *Bannah*, there is Lāhor instead of al-Ahwāz, which was apparently a 'correction' made by some Persian copyist, who was unfamiliar with the word Lāhor and thought it to be a mistake.

Raverty was wrong in his insistence on reading the name as al-Ahwāz, and identifying it with the Ahwāz of Khuzistān. But he was right in rejecting Lahore; for, besides being too far from the N.W. frontier, it was not called Lahore at that time.

There is another Lāhor on the banks of the upper Indus river which, according to Sir Olaf Caroe, is in the neighbourhood of Hund in the Yusufzai Samah of Peshawar, lying on a road from Kabul to Multan via Peshawar valley, and is to be equated with this locality mentioned in connection with the early Arab raid.

It is strategically so placed that it could not be missed by the invaders of Hind-Pakistan. Any doubt about its identification is set aside by the evidence of al-Bīrūnī who refers to the fortress of Lāhor as lying to the west of Mt. Kulārjak.

The arguments, advanced by Sir Olaf Caroe, make Bannu only a plausible site representing the Bannah of the Arabs, because it is situated at a place, where the Kurram River breaks its way out of the hills into the plains and becomes visible, and is the junction of two most important land routes, i.e., the Peshawar Valley-Kohat, and the Bangash, i.e., Paiwar-Kurram routes.

Fahien, Timur (14th century) and later Bābur passed through the fertile Bannu valley when they entered India.

Muhallab's Indian raids were a part of the southern axis, that is why he launched a simultaneous attack on Lāhor in the north, and Bannu in the south. The converging point being Multan from where he could reach Delhi.

—*JASP. Vol. III, No. 1, June 1963, pp. 37-45*

Kramer, S. N.

DILMUN: QUEST FOR PARADISE

In Sumerian work, Dilmun is described as a land of immortals, a kind of Elysium or Paradise to which sages and heroes were transplanted to live in peace and bliss. It was not a fictitious land but an actual country in the East, as is clear from numerous references such as the bringing of the tribute of wood by the ships of Dilmun to Ur-Nanshe, the founder of a powerful dynasty in Lagash in 2450 B.C., and the reference to the king of Dilmun named Uperi, paying tribute to Sargon II of Assyria, and another king Hundaru, under whom objects of bronze and copper, bronze ingots, sticks of precious wood and large quantities of kohl were taken away as booty.

In the course of the past decade, a number of texts, excavated by Leonard Woolley at Ur, have come to light, which are of crucial significance for the location of Dilmun. One of them is the fragment of a six column tablet, which had originally contained the entire Dilmun myth. It shows that Dilmun was a prosperous, blessed, maritime land, dotted with 'good dwellings', to which all the known countries of the civilized world brought their goods and wares by boat: Turkish and Marhashi in Iran (to the north or Elam) Meluhha (Ethiopia), Magan (Egypt), the still unlocalized Sealand and Zalamgar, Elam and Ur (Sumer).

Seafaring merchants from Ur used to come to Dilmun and take with them such imports as gold, copper ingots, copper utensils, lapis-lazuli, fish-eyes, beads of semi-precious stones, ivory and objects made of, or inlaid with, ivory such as combs, pectorals, boxes, figurines and pieces of furniture.

The fact that ivory and ivory artifacts were imported from Dilmun practically clinches its identification with the ancient 'Indus civilization' land.

The deity, intimately connected with Dilmun, is Enki, the Sumerian 'Poseldon', the supreme water-god in charge of seas and rivers. Dilmun is also described as a clean, pure and holy land. These data are in agreement with the extraordinary role which water and cleanliness seem to have played in the life of the people, as evidenced by the large number of wells and baths in both public and private buildings, as well as by their carefully planned network of covered drains built of kiln-baked bricks,

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suggesting a water-cult, centring about a water-god and featured by sundry rites, concerned with lustration and purification.

About 3000 B.C. one of the pre-Sumerian 'Obaidian' people, subjugated by the Sumerians, migrated to India and built the Indus civilization.

—*Ant*, Vol. XXXVII, No. 146, June 1963, pp. 111-115

Mahalingam, T. V.

AN INTERREGNUM IN PALLAVA HISTORY

Two inscriptions in the Vaikuṇṭha Perumāḷ temple at Kāñcīpuram refer to the gift of some gold to the temple by one Pallava named Abhimāna Siddhi. The question arises who this Abhimāna Siddhi was and what part he played in the history of that kingdom.

On the accession of Amoghavarṣa to the Rāṣṭrakūṭa throne, many of his feudatories, taking advantage of his tender age rebelled against his authority and asserted their independence. The Eastern Chāḷukyas of Vengi and the Western Gaṅgas acted likewise. But at that time, the Pallava king Dantivarman who had been defeated by the preceding Rāṣṭrakūṭa, was at Malkhed and had probably helped Amoghavarṣa get the throne. This was resented in the Pallava country. Hence Śrīkaṇṭha Coḷa of the Pottappi line thought it best to intervene. He occupied the Pallava kingdom, set aside Dantivarman and appointed his own nominee Abhimāna Siddhi, probably a junior member of the Pallava family, on the throne at Kāñcī. Dantivarman attacked the usurper Abhimāna Siddhi, but was defeated by Śrīkaṇṭha Coḷa with the help of his grandson, the Pāṇḍya king Vīra Nārāyaṇa. Thereafter Dantivarman, not losing heart, amassed a stronger force, conquered his kingdom, deposed Abhimāna Siddhi, and once more ruled independently. This happened probably after the death of Śrīkaṇṭha Coḷa.

The rule of Abhimāna Siddhi over the Pallava kingdom lasted between the 21st and 49th year of the reign of Dantivarman, i.e. between 819 and 847 A.D.

—*JIH*, Vol. XLI, Part I, April 1963, pp. 287-303

Muni Sri Nagaraja

MAHĀVĪRA AUR BUDDHA KI SAMA-SĀMAYIKATĀ
(CONTEMPORANEITY OF MAHĀVĪRA AND BUDDHA)

Whether Buddha and Mahāvīra were contemporaries has been the subject of controversy. Many scholars, Indian and foreign, have written on this subject.

In the beginning many misconceived notions were formed about Buddha and Mahāvīra. The first important endeavour in this field

was of H. Jacobi who, in the introduction to the translation of the Jain *Sūtras*, has taken 526 B.C. as the date of the *nirvāṇa* of Mahāvīra. Though he has not written anything about the date of the *nirvāṇa* of Buddha, it appears from his essay that he was of the view that it took place in 477 B.C. As Mahāvīra was 72 at the time of *nirvāṇa*, his birth-date would be $(526+72=)$ 598 B.C. and that of Buddha $(477+80=)$ 557 B.C. If this view is accepted, it would follow that Mahāvīra was 41 years older than Buddha.

Thereafter, Jacobi discussed this subject in his essay, *the Nirvāṇa of Buddha and Mahāvīra*, and held that the *nirvāṇa* of Buddha occurred in 484 B.C. and that of Mahāvīra in 477 B.C. Accordingly, Mahāvīra attained *nirvāṇa* seven years after Buddha. Jacobi has not adduced any evidence in support of the view of Mahāvīra's *nirvāṇa* except the date of the coronation of Candragupta, mentioned by Hemacandra, which has been obviously written inadvertently. Jacobi, taking 484 B.C. for Buddha's *nirvāṇa* as gospel truth, has tried to harmonise and fit the events of the life of Mahāvīra into it. This approach is not very correct. In fact, the *nirvāṇa* of Mahāvīra took place in 527 B.C. (Continued)

—*Anc, Year 16, No. 1, April 1963, pp. 11-21*

Muni Sri Nagaraja

MAHĀVĪRA AUR BUDDHA KĪ SAMA-SĀMAYIKATĀ (THE CONTEMPORANEITY OF MAHĀVĪRA AND BUDDHA)

Jacobi held that Mahāvīra died after the Buddha on the basis of the *Mahāparinivvāṇa Sutta*. This is supported by Sukhlal and K. Bānṭhiā. Charpentier was of the opinion that Mahāvīra died 10 years after the Buddha, the latter in 477 B.C. and the former in 467 B.C.

K. P. Jayaswal, on the basis of *Sāmagāma Sutta*, opines that the Buddha's *nirvāṇa* took place two years after the death of Mahāvīra; and that, according to the Ceylonese chronicles, the former died in 544 B.C. Hence, Mahāvīra died in 546 B.C. This is also supported by R. K. Mookerji. Now, Buddha lived for 80 years and Mahāvīra for 72 years. If we accept the above dates (544 and 546 B.C.), Buddha becomes older than Mahāvīra by 8 years.

According to the Jain tradition, again, Mahāvīra's *nirvāṇa* took place 470 years before Vikramāditya, which points to $(470+18=)$ 488 B.C. as the date of his *nirvāṇa*. But these views are not based on cogent historical grounds.

Kosambī firmly believes that the Buddha was the youngest of the seven contemporary religious preceptors, but he attaches no importance to the exact dates of his birth and death. Hoernle, again, holds that Buddha's *nirvāṇa* took place five years after that of Mahāvīra.

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From a detailed consideration of many literary and historical evidences, Muni Kalyāṇa Vijaya has come to the conclusion that Buddha died in May 542 B.C., and Mahāvīra in Nov., 528 B.C., i.e., Buddha was about 22 years elder to Mahāvīra. Śrī Vijayendra Sūri holds that Buddha died in 544 B.C., and Mahāvīra in 527 B.C., whereas Dr. S. Shah has come to the conclusion that the former ceased to live in 543 B.C. and the latter in 527 B.C.

Another recent opinion is that of Śrīchand Rāmpuriā who seems to place Mahāvīra before the Buddha. (*Continued*)

—*Ane, Year 16, No. 2, June 1963, pp. 54-61*

Muni Sri Nagaraja

BHAGAVĀN MAHĀVĪRA AUR BUDDHA KĪ SAMA-SĀMAYIKATĀ
(THE CONTEMPORANEITY OF LORD MAHĀVĪRA AND
BUDDHA)

It is clear from the writings of both Śvetāmbara and Digambara Jain authors, viz., Jinasena, Guṇabhadra, Nemicandra, etc., that Mahāvīra was born in 599 B.C. and died in 527 B.C. This is also confirmed by the astronomical calculations of Jayācārya.

But the date of Buddha's *nirvāṇa* has been very controversial, and various dates, ranging from 412 B.C. to 638 B.C., are assigned to it by scholars like Rhys Davids, Cunningham, Oldenberg, Fergusson, Bühler, Smith, Fleet, Jacobi, Kern, Kosambi, Geiger, etc.

However, from the Cantonese Dotted Record and from another chronology in Chinese Turkistan, the date of Buddha's *nirvāṇa* may be taken to be 496 B.C.

The various Purāṇas like *Viṣṇu*, *Matsya*, *Bhāgavata*, *Vāyu*, etc., and many Buddhistic sources such as *Dīpavaṃśa*, *Dīghanikāya*, the Āgamas and Tripiṭaka have been elaborately and critically explored here.

It is concluded from a study of the above sources that Buddha was born in 582 B.C. and died in 502 B.C., and that he was 17 years younger than Mahāvīra.

—*Ane, Year 16, No. 3, August 1963, pp. 113-22*

Rao, S.R.**A 'PERSIAN GULF' SEAL FROM LOTHAL**

A circular steatite seal, closely resembling the seals from Barbar and Ras-al-Qala in the Persian Gulf Islands, showing two jumping goats or gazelle-like animals looking behind and flanking a double-headed dragon, has been discovered at Lothal, an important harbour town of the Indus civilization at the head of the Gulf of Cambay on the west coast of India.

Comparable circular seals found in the excavation at Failaka, a little island near Kuwait, are assigned by Bibby to the Sargonid period. It indicates that the Lothal merchants traded with the Persian Gulf merchants in the latter half of the third millennium.

The carbon 14 date for a charcoal specimen from the late levels of the structural phase III of Lothal 'A' is 3985 B.P. $\pm$ 115, i.e., 2023 B.C. $\pm$ 115. The sudden expansion of the village settlement into a well-planned port-town with a large dock and warehouse facilities took place in the previous phase IIA of Lothal 'A'. This expansion continued in phase III, when the town reached its maximum prosperity. The seal in question is most likely to have reached Lothal earlier than phase IIA and may reasonably be ascribed to phase III (2000-2200 B.C.).

Many other foreign seals have been found on Indus valley sites: (1) a seal from Mohenjo-daro with two crouching antelopes, (2) a seal from Harappa with an eagle and snakes on one side and a cross on the other, the design of the eagle representing the Tell Brak eagle dated 2100 B.C., etc. They indicate trade relations between India and the Middle East.

Indian exports included ivory, shell objects, beads of gemstones and probably cotton or cotton goods. Copper and copper alloys were imported into India from West Asia in the form of ingots for making tools required by carpenters, smiths, beadmakers, shell workers and fishermen.

Since several Indus objects such as etched carnelian beads and shell and terracotta gaming-pieces are found at Susa, whilst Susa objects such as a bronze amulet with couchant bull and painted pottery with Susa motifs are found at Lothal, it is likely enough that Lothal imported bun-ingots of copper from Susa.

—*Ant.*, Vol. XXXVII, No. 146, June 1963, pp. 96-99

Sankalia, H.D.

PREHISTORY IN INDIA

In India prehistory includes a study of purely stone ages and proto-history includes a knowledge of the history and culture derived from Vedic and Purāṇic literature and of Chalcolithic Cultures.

The Stone Age is divided into three periods: (1) The Early Stone Age, (2) The Middle Stone Age, (3) The Late Stone Age. The Early Stone Age has two divisions: (1) Pre-Sohan and Sohanian and (2) the Handaxe-Cleaver Culture or the Madras Axe Culture, which was widespread throughout the country.

Early Stone Age Culture is found in the middle reaches of the rivers and altitudes not above 2,500 feet. Sohanian Culture flourished in western

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Panjab, the Indus and its tributaries, the Sohan and the Jhelum. But it also existed in Eastern Panjab in the valleys of the Banganga and the Beas. Some say that it spread in the Peninsula, but it was the Handaxe Culture that we find there. Handaxe Culture is found throughout the country. It can be called Abbevillio-Acheulian in character. In course of time, the tools connected with it became finer and smaller. They were made of quartz, quartzite, sandstone, gneiss, granite, dolerite and even jasper. Recently a site at Lalitpur in Madhya Pradesh has yielded over one thousand tools made from very coarse quartzite approaching granite. The handaxe Culture in India roughly falls within the Last Inter-glacial.

In the Early Stone Age, there was a predominantly wooden landscape, as the large number of cleavers show. Animals like *Elephas antiquus*, hippopotamus, rhinoceros, *Bos namadicus* Falconer, etc., wandered in that age. But the cleavers might have been used for cutting the animals instead of cutting the trees.

In the Middle Stone Ages tools were made of very fine-grained material such as flint or flint-like chert, agate, chalcedony and their other varieties and even fine quartzite in Andhra. It may be called a 'flake culture', because tools on flake are in a majority in it. These tools are scrapers, points, borers and points and scrapers with incipient tang. The flora and fauna were the same as in the Early Stone Age. Man lived in thin forests.

The Late Stone Age is supposed to comprise several Microlithic Cultures.

—*IAC, Vol. XI., No. 3, January 1963, pp. 269-76*

Sankalia, H.D.

PROTOHISTORY IN INDIA

This paper mainly deals with the recently discovered Chalcolithic Culture and Bronze Age Cultures of Northern and Peninsular India.

The latest discoveries about Harappa civilisation show that this civilisation covered roughly an area of 84,000 square miles, embracing the whole of Baluchistan, the region from Sind to Delhi, and the South, up to Surat.

Excavations at Baluchistan and Lothal have proved that this civilization was maritime and had a number of ports and was of Indian origin, though earlier forms of cultures in Baluchistan, Sind and Panjab were derived from Iranian sources also. Carbon-14 tests have shown that its dates range between 1500 B.C. and 1800 B.C.

Well-conducted excavations at Hastinapur, Nagda, Maheshwar, Navdatoli, Ahar, Rangour, Somnath, etc., have proved the existence of

early agricultural-cum-pastoral communities, who did not know iron, used stone implements and used copper for a limited number of tools.

So far four groups of cultures among them are recognized and are designated after the distinctive pottery types: (1) Painted Grey Ware Culture, (2) Painted black-and-red ware (Banas Culture), (3) Painted Black-on-Red Ware, known also as Malwa Ware and (4) Painted Black-on-Red Ware known as the 'Jorwe-Nevasa Ware'. The first, third and fourth cover about 1,600 square miles and range between 2,000 B.C. and 1,000 B.C. according to Carbon-14 tests. The first appears to be closely associated with the *Mahābhārata* sites and at three places it has been noticed overlying the Harappan and underlying the earliest historical strata (about 1,000-800 B.C.)

The blade industries of the third and fourth cultures are identical with the technology of Western Asia, which may have been their ultimate source.

Regions still further south and east were yet on the lower rungs of the ladder, viz., Neolithic stage.

—*IAC, Vol. XI, No. 4, April 1963, pp. 355-60*

Sen, Amulyachandra

HOW AŚOKA WAS DRAWN TO BUDDHISM

Buddhist tradition states that Aśoka was drawn to Buddhism by the serene countenance of the monk Moggaliputta Tissa, but it has little historical value. It is also said that the teachings on noble exertion in the *Appamāda* section of the *Dhammapada* attracted Aśoka to Buddhism. Though that may be quite true, it does not, however, explain how Aśoka came to know of the *Dhammapada*.

We know that one of Aśoka's queen was Devī, the daughter of a rich merchant of Vidiṣā. He fell in love with her while on his way to Ujjayinī as his father's viceroy. She bore him Mahendra and Saṅghamitrā. When Mahendra went to Vidiṣā to see his mother prior to his departure for Ceylon, she took him to a beautiful *vihāra* on the Cetiyaḡiri also called Vedisagiri. This shows that a Buddhist shrine existed at the Sanchi hill to which the queen was deeply devoted. According to the *Mahābodhi-vim̐sa*, it was she who built that *vihāra*. The same source tells us that she was descended from a branch of the Śākya who had migrated to Vidiṣā during Buddha's life-time. The *Mahāvam̐sa* informs us that she was also called Asandhimittā. The *Sumaṅgalavilāsinī* states that she had a sweet voice like the bird karavikā or kalaviṅkā found in the Himālayas. Thus, she was the same as Kāruvākī of the queen's Edict. When her son Mahendra took to monastic life and was no longer deemed to be of this world, she had another son named Tivara, meaning the ocean. This

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name was given to him in memory of the overseas missionary work of her son Mahendra and daughter Saṅghamitrā. It is quite possible it was her religious-mindedness that drew Aśoka to the source of her faith and strength, i.e., Buddhism.

It may be asked, if the conversion of Aśoka to Buddhism took place by the influence of the second queen, why tradition or legend did not recall it when it could record certain other facts showing her religious disposition. Perhaps because the church leaders were averse to mentioning that so important an event in church history as the conversion of a powerful monarch who did so much for the propagation of the faith, was affected through the agency of a woman, however, devout.

—JIH, Vol. XLI, Part I, April 1963, pp. 151-57

Shah, Priyabala

HISTORICAL AND CULTURAL DATA IN SOME COLOPHONS OF JAIN WORKS

The colophons of Jain works give us interesting historical and cultural data. Ācārya Jinavijayamuni has collected such colophons and eulogies in a volume entitled *Jaina-puṣṭaka-praśasti-saṃgraha*.

In a praśasti (p. 96), we are informed of one Vīśala of Pallīvāla family and his wife Jayaśrī. Their daughter Jāukā got a copy made of the work called *Sāmācārī*. This was written on the 13th bright day of Caitra of Vikram Saṃvat 1240.

Praśasti No. 107 (p. 96) mentions Kulacandra, the son of Āśādhara and Amṛtādevī. He was loved by all and was well-known. His daughter Ambikā was very polite. Under the advice of his guru, he got a copy of the booklet prepared.

Praśasti No. 5 (p. 7) described the whole family of Rāhada with their benevolent and religious deeds and mentions king Kumārapāla of the Chālukya dynasty as 'Suśrāvaka'.

Praśasti No. 3 (p. 4) refers to a Śrāvaka named Siddha or Siddhanāga of Pragvāt family of Satyapur. He had four sons—Voḍhaka, Vīraḍa, Vaḍuḍa and Droṇaka. They got prepared many images of Tīrthaṅkara with the money earned by themselves.

From these references we learn that during the reign of Siddharāja and Kumārapāla, there were many wealthy and religious śrāvaka families in Pāṭaṇa, which were instrumental in the maintenance and propagation of Jain society. They help us in gathering the history of many pious, liberal donors, popular and respectable men, men of good conduct and many important and dignified stories of their families, which otherwise remained unknown up to this time. From them we gather

the names of 81 authors, 115 scribes and 74 kings ruling in Gujarat and 158 place-names, which include the mountains, lakes, forts, villages and cities.

—*JOIB, Vol. XII, No. 3, March 1963, pp. 244-50*

Sharma, Dashratha

‘DHOLĀ-MĀRŪ RĀ DŪHĀ’ KĀ AITIHĀSIKA PAKṢA (THE HISTORICAL ASPECT OF THE DHOLĀ MĀRŪ RĀ DŪHĀ)

The hero of *Dholā Mārū rā Dūhā* is Sālhakumāra *alias* Dholā, the son of Nala, the king of Narwar, and his queen Campāvati. Dholā had two wives, one Maravaṇī, the daughter of Piṅgalarāya of Pūṅgala, and the other Mālavaṇī, about whose parentage the *dūhās* are silent. Only the name of her mother Umādevaṇī occurs at one place.

Sālhakumāra or Dholā is nowhere mentioned in the inscriptions. According to one account, he was Kūram (Skt. *Kūrma*) or Kachhavāhā, while others hold him to be a Chauhān. As the names of Nala and Dholā occur in the *Khyāts* of Kachhavāhās, the former view appears to be more authentic.

Narwar has been identified with the ancient Padmāvati by Dr. G. H. Ojha. Nala is assigned to the 10th century, because an inscription of Vajradāmā, the son of Lakṣmaṇa (the grandson of Nala), is dated V.S. 1034 (A.D. 977). An inscription of V.S. 1177 makes mention of Vīrasimha, the grandson of Gaganasimha Kachhavāhā, as the king of Narwar. A part of Narwar fort is still known as *Dhola-ahātā* (the courtyard of Dholā). It appears that the descendants of Dholā ruled over Narwar for about two centuries.

Mālavaṇī is said to be the daughter of the king of Mālavagaṇh, in dūhās, whose name, according to Kuṣalalābha, was Bhīma. But she is mentioned as the daughter of king Bhoja of Dhārā in the third genealogical table of Naiṇasī. Contemporaneity of Dholā and Bhoja is not possible.

Mārvaṇī, the daughter of Piṅgalarāya was, according to one recension, a Paramāra, and according to another, a Bhāṭī. The third genealogy of Naiṇasī mentions her as the daughter of king Veṇa, who may be identified with the Pratihāra emperor Vināyaka. The matter requires further investigation.

Umā-Devaṇī's tale appears to be a later addition. She is said to be the daughter of Sāmantasimha Devaṇī, who betrothed her to Riṇadhavalā, the son of Udayachand (Udayāditya king of Malwa), but married her to Piṅgalarāya at the instance of his queen. But Sāmantasimha was neither a Devaṇī, nor a contemporary of Udayāditya.

The opponent of the hero (*prati-nāyaka*) Ūmarā-Sūmarā belonged to a family in the neighbourhood of Jaisalmer. They had established

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an independent kingdom in Sind during the time of Farrukhzād Ghaznavī, but were uprooted by the Sammas in A.D. 1336.

As a matter of fact, '*Dholā-Mārū-rā-Dūhā* is more of a poem than a historical document.

—MBh, Year 11, No. 2, July 1963, pp. 3-8

Shastri, R. K. Siddhanta

THE EARLIEST ABODE OF THE ĀRYAS

In this article the author has examined the various viewpoints put forward by Indian as well as foreign scholars in regard to the earliest abode of Āryas.

He has examined and refused to agree with the theories connecting the Āryas with the Syrdaria region, the North Pole, the countries of the Equator and the sea-board of the Bay of Bengal.

—CR, Vol. 168, No. 2, August 1963, pp. 125-32

Sircar, D. C.

GOPĀLA III

The Rājibpur image inscription of the 14th regnal year of Gopāla was rightly assigned to the 12th century A.D. on grounds of palaeography. Gopāla was identified with Gopāla III (C. 1128-43 A.D.) of the Pāla dynasty of Bengal and Bihar. R. C. Majumdar doubted the genuineness of the date on the inscription; for, a verse in the *Rāmacarita* of Sandhyā-karanandin and in the Manahali copper-plate grant of king Madanapāla had led him to conclude that Gopāla III met with an unnatural death in infancy.

The verse of the *Rāmacarita*, in question, is translated as follows: 'Even his (Kumārāpāla's) son, Gopāla by name, met with his death as the result of his efforts to exterminate the enemies. The death of this ill-disciplined person, who was the killer of the chief of the elephant force, occurred under the influence of time'.

But, it seems that *asta-naya* is really an epithet of *Kumbhāna* which may actually be identical with the title *Gajāpati* of the medieval kings of Orissa, and does not mean 'the chief of the elephant force' as translated by Majumdar and others. It is thus not impossible that Gopāla III claims to have killed an Oriya king who was devoid of good conduct.

The relevant verse from the Manahali grant, is translated as follows: 'When he (i.e., Gopāla III) was being nourished by his nurse on her lap, his glory increasing, he spread his sports in his infancy by scattering the white mass of dust which was full of his splendour.

As a matter of fact, the phrase 'dhātrī-pālana-jṛmbhamāna-mahimā' is not a separate epithet of *devaḥ*, but is the part of compound ending with *karpūra-pāṃś-ūtkaraiḥ*, in which the word *mahiman* is feminine (see Monier-Williams, *Sans-Eng. Dict.*, s.v.). Nor does *dhātrī* means 'nurse'; it means 'earth' (see *Amarakośa*). The second half of the verse may be translated as: Who, the glorious king, spread his own sports in his infancy by the scattering of the camphor dust that was his splendour which was increasing in the course of the protection of the earth.' The poet compares the infant king spreading his splendour by protecting the earth with a child scattering camphor dust in sport.

Hence Majumdar's doubt regarding the identification of Gopāla with Gopāla III is baseless.

—JASC, Vol. IV, No. 1, 1962, Issued March 1963, pp. 5-7

Sircar, D. C.

SAGARA'S ADVERSARIES

There is a story, of which a detailed, a shorter or a distorted version is found in the *Harivaṃśa* and a number of the purāṇas such as the *Vāyu*, *Brahmāṇḍa*, *Brahma*, *Śiva*, *Viṣṇu*, *Bhāgavata* and *Bṛhannāradya*. In some of them, the story is told twice, first in short and next in detail. Its shorter version runs as follows:

King Bāhu of the Ikṣvāku dynasty was driven out of his kingdom by the Haihayas (a branch of Yādavas) and Tālajaṅghas (a sub-clan of Haihayas) who were allied with the Śakas (Scythians), Yavanas (Greeks), Kambojas (Iranians of Afghanistan), Pāradas (Parthians settled in Uttarāpatha), and Pahlavas (Persians). Bāhu's son, Sagara, was brought up by the sage Aurva of the Bhṛgu family at his hermitage and received the fire-weapons from the latter. Sagara then destroyed the Tālajaṅghas and Haihayas and stopped the performance of the prescribed duties of a Kṣatriya by the Śakas, Pahlavas and Pāradas.

But it is not easy to accept Bāhu and Sagara as historical personages. Moreover, known facts of history indicate beyond doubt that the Greeks and Scythians had nothing to do with India in the hoary antiquity, to which mythology ascribes Bāhu and Sagara, the latter being 24 generations in ascent from Daśaratha, father of Rāma. It may be that the original tradition referred to the subjugation of the Haihayas and Tālajaṅghas, as in the *Mahābhārata*, and that the story of their allies was added later on.

The interesting aspects of the story, however, is the ascription of the peculiarities of the Sakas and other peoples to their subjugation by Sagara. On the advice of Vaśiṣṭha, Sagara spared their lives, but compelled them to give up their prescribed duties and to change their appearance. Thus the Śakas had to shave half their head, and the Yavanas and Kambojas

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the whole head, while the Pāradas had to keep long hanging hair and the Pahlavas long beard. But these were the respective traits of these people. In Sanskrit literature, there are some other instances of the tribal or national characteristics of a people being ascribed to their discomfiture at the hands of an enemy. For instance, in the *Rājatarāṅgiṇī*, the Turuṣka habit of carrying arms behind the back and shaving half the head as well as the Dākṣiṇātya practice of tucking only one corner of the *dhōṭī*-end behind the back have been attributed to their defeat by the Kashmirian king Lalitāditya Muktāpīḍa. In the Haraha inscription, the sea-faring Gauḍas of West Bengal are said to have been compelled, for all times, to flee from land and take refuge in the sea.

More important is, however, the bearing of the story on the position of the foreign settlers and the semi-Aryanized non-Aryans in the Brāhmaṇical social system. The leaders of the Brāhmaṇical society, who were eager to assign to them a place in the *catur-varṇa*, owed an explanation to their followers, even though the position of a particular foreign or non-Aryan tribe in the social scheme depended on its importance, culture and activities.

Aśoka's Rock Edict XIII says that *catur-varṇa* classification is not prevalent in the region in which Yavanas dwelt. The tribal and national peculiarities of the foreigners and non-Aryans are explained by Manu as due to their omission of prescribed duties and neglect of the Brāhmaṇas, which is different from the explanation offered by the Sagara story.

—JASC, Vol. IV, No. 2, 1962, Issued June 1963, pp. 49-54

Sircar, D.C.

THE ACCOUNT OF THE YAVANAS IN THE YUGA-PURĀṆA

The *Yuga-Purāṇa* of the *Gārgī Saṃhitā* contains an account of the Yavana invasion of Pāṭaliputra, which took place not long after the Brāhmaṇa general Puṣyamitra killed his master, the last Maurya king Bṛhadratha about 185 B.C. The text is very corrupt. The wisest policy in dealing with it could be to accept the readings grammatically correct and emend the faulty readings to the smallest extent possible in order to make good sense. The lines referring to the Yavanas are found in two groups, separated by 13 lines.

There is no evidence regarding an alliance of the Yavanas with the Pañcālas, or with the Pañcālas and Māthuras and a subsequent war between the two or among the three peoples, as mentioned in the first group

Instead of the reading *dhamaṃtatamā* the proper reading should be *dhamaṃtatāyā* meaning 'those who have their protector in Dhamamīta'.

(*taya* means a protector). Thus *Dhamamīta-taya-Vṛddhā* would mean 'those who have prospered on account of the protection of Dhamamīta or Demetrius'. This would suggest that the Indo-Bactrian Greeks who invaded Puṣpapura were led by Demetrius (c. 190-165 B.C.), son of Euthydemus (c. 215-190 B.C.).

Line 2 of the second group should be emended either as *Yavanāḥ kṣāpayiṣyanti nagare pañca pāṛthivān*, 'the Yavanas will burn (alive) five (captured) rulers (of different areas) at Nagara (Pāṭaliputra)', or as *Pañcālān kṣāpayiṣyanti nagare pañca pāṛthivān* 'the invaders will burn (alive) five (captured) pañcāla rulers at Nagara'. Another possible emendation of the line is *Yavanān kṣāpayiṣyanti nagare pañca pāṛthivāḥ* 'five (allied Indian) rulers will burn the Yavanas at Nagara', or 'the (Indian) rulers will burn five Yavanas at Nagara'. This would then refer to the re-occupation of Pāṭaliputra by Puṣyamitra and his allies.

No alliance of the Yavanas with the Pañcālas or with the Pañcālas and Māthuras should be inferred from lines 1-2 of the first group.

Some MSS. of the *Harṣacarita* referring to the Maurya king Bṛhadratha call him *Prajñādurbala* (weak in intelligence). The proper reading should be *pratiññā-durbala* 'untrue to his oath'.

Puṣyamitra freed Pāṭaliputra from the Yavanas.

The reference to the building of a *stūpa* by Menander at Pāṭaligrāma shows that he led another invasion to Eastern India.

—JRAS, Parts I and 2, 1963, pp. 7-20

Sircar, D.C.

THE MĀDALĀPĀÑJĪ AND JĪVADEVA'S BHAKTI-BHĀGAVATA

The compilers of the Oriya chronicle of the Purī temple, Mādalāpāñjī, must have depended on traditions current among temple priests regarding three royal families that had ruled over the Purī region. The tradition about (1) the Sūryavaṁśī Gajapatis (c. 1435-1541 A.D.) is partially reliable, (2) The Later Eastern Gaṅgas (c. 1110-1435 A.D.) is mostly unreliable, and (3) The Kesarīs or the Later Somavaṁśīs (A.D. 1025-1110) is the most worthless.

The tradition regarding the rule of the Kesarī dynasty over the Purī region was apparently based on the vague memory of some of the later Somavaṁśī kings, whose names ended with the word *kesarī* though it is difficult to say whether these kings were known even to their contemporaries as *Kesarīs*.

The Kesarī dynasty is referred to in the *Bhaktibhāgavata* composed in A.D. 1510 by *Kaviḍṇḍīma* Jīvadevācārya, who was the preceptor of the Sūryavaṁśī Gajapati king Pratāparudra (A.D. 1497-1550).

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It has to be noticed that, while the *Bhaktibhāgavata* mentions the Bhoja family before the Kesarīs or later Somavamśīs, the *Mādalāpāñjī* refers to a king named Bhoja having flourished before the Kesarīs. Thus, though neither of the sources is accurate, the priestly tradition of the *Mādalāpāñjī* looks worse confounded than the Vatsa family tradition in the *Bhaktibhāgavata*.

Both the *Mādalāpāñjī* and the *Bhaktibhāgavata* apparently drew upon traditions in their own way, the former depending on the traditions prevalent among the priests of the Purī temple and the latter on that current in the authors family. This is also suggested by (1) the great importance attached in the chronicle to Gaṅga Anaṅgabhīma III (A.D. 1211-39), but his total omission from Jivadeva's account; (2) the issue of gold coins bearing the figure of Gopāla (i.e., Kṛṣṇa identified with the god Puruṣottama-Jagannātha) by Gajapati Pratāparudra (A.D. 1497-1539) in the *Bhaktibhāgavata*, but not in the *Mādalāpāñjī*, even though the latter is especially concerned with the god, etc. The *Mādalāpāñjī* was compiled when the memory of even the Sūryavamśī Gajapatis had become dim, i.e., long after the composition of the *Bhaktibhāgavata*, which is devoid of any literary merit.

The English translation of the last 36 stanzas of *Bhaktibhāgavata*, in which the author, Jivadeva describes his ancestry, is given at the end of the article.

—JASC. Vol. IV, No. 1, 1962, 1962, Issued March 1963, pp. 9-16

Tennisons, Karlis A.M.

THE GREAT GURU GUṆAVARMAN

Guṇavarman (fifth century A.D.), called in Chinese Kieu-na-pa-mo, was a prince of the royal family of Kashmir. His grand-father Hari-bhadra had been banished from his kingdom in Kashmir for his harshness, and his father samghānanda was living as an exile in the forest. At the age of 20, Guṇavarman was ordained as a monk. Soon he mastered the *Tripitaka*. When he was 30, the ministers of Kashmir wanted to crown him as king on the death of the ruling monarch, but he declined the offer. Then he went to Ceylon and taught the *Abhidharma-mahāvibhāṣā-sūtra*. Then he went to Java and preached Buddhism there. In 424, the Chinese monks Hui-Kuan and Hui-ts'ong requested the Wen emperor to invite Guṇavarman from Java. Accordingly, he landed at Canton, whence he went to Kien-ye (Nanking) in 431 A.D. and the Emperor came in person to meet him. He settled at the Che-huan temple at Nanking, where he taught the *Saddharmapundrīka-sūtra* and the *Daśa bhūmisūtra*. He translated 10 works from Sanskrit into Chinese. His Chinese style was perfect. He organised the *saṃgha* of nuns in China. He died in China at the age of 67.

—AP, Vol. XXXIV, No. 1, January 1963, pp. 20-24

VII. INDIA AND THE WORLD

Banerjee, Anukul Chandra

TIBETAN STUDIES IN OUR UNIVERSITY

In the Calcutta University, Tibetan studies were introduced by Sir Asutosh Mookerjee. A learned Lama was appointed to teach the subject. Books like *A Grammar of Tibetan Language* by H. B. Hannah and *An English-Tibetan Dictionary* by Lama Dawasamdub were published. When Dr. Shyamaprasad Mookerjee took over as Vice-Chancellor in 1935, he appointed Lama Lobzang Mingyur Dorje to teach Tibetan. Several manuscripts and books were acquired. *A Tibetan-English Primer*, *Tibetan Reader*, Parts I-III, by the said Lama, *Bhoṭaparakāśa* by Vidhusekhara Bhattacharya and *Kāvyaḍarśa* and *Nārāyaṇaparipṛcchā* by A.C. Banerjee were published. Since then the department is continuing. There are many valuable and rare manuscripts, including the Kanjur and Tanjur collections, in the Library. The author recommends the establishment of an Institute of Tibetology like the Namgyal Institute of Tibetology, Gangtok, Sikkim.

—CR, Vol. 166, No. 1, January 1963, pp. 1-3

Damais, Louis-Charles

ÉTUDES BALINAISES: VII. QUELQUES NOUVEILES DATES DE MANUSCRITS BALINAIS (BALINESE STUDIES, SOME NEW DATES OF BALINESE MANUSCRIPTS)

The following manuscripts of Balinese texts are studied:

- (1) *Gaguritan I Gunawati*—M. Ginarsa dates it to June 9, 1820, but the author proposes June 5, 1818.
- (2) *Rāmāyaṇa* (Javanese).
- (3) *Ranayadna*—M. Ginarsa proposes the date June 16, 1809, but the author proposes a date between February 26, 1808 and March 15, 1809.
- (4) *Sutasoma*—dated May 22, 1864.
- (5) *Bhāratayuddha*—dated September 6, 1157.
- (6) *Kidun Sundayana*—it is difficult to fix a precise date.
- (7) *Kidun Pamancanah*—dated September 23, 1819.
- (8) *Śrī Tanjun*—dated, October 20, 1831.
- (9) *Ranga Lowe*—dated, November 24, 1334.
- (10) *Linga Patak*—dated, October 31, 1753.
- (11) *Wasensari*—dated, September 1, 1794.
- (12) *Kidun Amir, Dulan Mas.*—probably dated January 26, 1848.

- (13) *Sarasamucaya-parikan*—dated September 27, 1849.
 (14) *Gaguritan Panyalsal raga*—dated March 9, 1908.
 (15) *Bagus Umbara*—the date May 14, 1919 is suggested. The author holds that either the data are wrong or the text should be differently interpreted.
 (16) *Bagus Diarsa*—dated July 21, 1915.
 (17) *Dasapandawa*—the date December 22, 1915 is suggested. The author, however, holds that it is difficult to find an exact date in Gregorian calendar.

—BEFEO, *Tome, LI, Fasc. 1, 1963, pp. 132-142*

Fehérvári, G.

TWO EARLY 'ABBĀSID LUSTRE BOWLS

Two early 'Abbāsid lustre bowls which were presented to the Oxford Museum by Sir Alan and Lady Barlow in 1956 are of considerable interest.

Herzfeld, Otto-Dorn and Dimand were among the first scholars to indicate the possible Central Asian and Indian influence on the development of early 'Abbāsid art. As far as early lustre ware is concerned, Otto-Dorn referred to the observable similarity between an early Mesopotamian monochromed lustre bowl and a painting from Dandan-Uiliq, excavated by Sir Aurel Stein.

The first piece in question is a polychromed lustre bowl with the design of a peacock inside. Now, the representation of cocks and peacocks, as Sarre has noted, can be found in Sasanian art. They were the sacred birds of the Sasanians, symbolizing the sun. Cocks and peacocks as sun-symbols were known and used in ancient Iran since the second millennium B.C. But here we have to deal with not only an Iranian tradition, but also with a symbol, which had received a fresh significance from India.

The peacock, originally a native of the Indian peninsula, was brought to Western Asia sometime in Babylonian times. But it was not depicted or mentioned in literary sources in China until the Han period. It appears that it was imported to China with Buddhism. In India, the peacock played an important role in Buddhist art from early times.

During the reign of Aśoka, not only the peacock, but also the wheel (*dharmacakra*) was introduced as a symbol in Buddhist art. The peacock and the wheel are found all over India on *stūpas* in Gupta sculptures, and on the wall-paintings of Ajanta. The wheel was an ancient sun-symbol and had most probably an early Āryan origin. It occurs in Greek and Etruscan art, in Sarmatian jewellery and on Luristan bronzes of the first millennium B.C. In all these cases, it is associated with birds.

P. Ackerman considered these pre-Buddhist wheels, especially the Iranian examples, as the direct ancestors of the Buddhist *dharmacakra*.

Since the Kuṣāṇa period, Indian influence was felt all over Central Asia. Colonizers and Buddhist missionaries moved and settled there from North-West India and Kashmir. Central Asian kings claimed to be descendants of the Mauryas and were proud of their Indian traditions. According to a Buddhist tradition, Kuṣāṇa, a son of Aśoka, founded a kingdom at Khotan; and, through Buddhism, many elements of Indian art were transplanted to Central Asia. Culturally, the whole region was under Indian influence. Paintings and sculptures found at Bamiyan, Khotan, Miran, Turfan, Tun-Huang and many other sites in Central Asia, reveal the effects of Kuṣāṇa and Gupta art. Examples of peacocks and wheels are found at Qyzyl, Tun-Huang, Kucha and Khotan.

While in pre-Gupta times a strong Western Asian (primarily Persian) influence could be felt in Central Asia and India as a result of Alexander's conquests, after the first century A.D. the process was reversed. India accepted and soon transformed the Hellenistic traditions. It was this transformed wave of Hellenism, filled with Indian spirituality, that reached and flourished in Central Asia until the beginning of the ninth century A.D., though mixed also with Manichæan and Sasanian elements. Now, both India and Central Asia, during the Kuṣāṇa and Gupta period, had contacts with the eastern province of Sasanian Persia. It is, therefore, possible that, as a result of the Buddhist influence, the peacock and the wheel, being both sun-symbols, and not unknown to the Iranians, again became objects of representation in Iran. This seems also to be supported by some theriomorphic metal objects, which may also be of Central Asian or Indian origin, and by the peacocks which appear on Sasanian textiles.

The second piece in question is a monochromed lustre bowl, most probably of the tenth century A.D., in which is a centrally placed human figure with long eyes and eye-brows and a very strange forehead. The origin of this strangely drawn forehead must be sought in Central Asia. Buddhist wall-paintings there depict a similar curious shape of the forehead. This is also testified by Hsüan T'sang. Again, Central Asian wall-paintings from Qyzyl, dating from the eighth century A.D., illustrate the *Bodhisattvas* sitting in the same cross-legged position, the legs pointing down, holding the *vajra* in the left hand and either a fan or a flower in the right hand.

—OA, Vol. IX, No. 2, Summer 1963, pp. 79-88

Ghosh, D.P.

CULTURAL CONTACTS BETWEEN INDIA AND INDONESIA

Indians began to settle in Indonesia during the first centuries of the Christian era. Earliest data of tangible acculturation are found in

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inscriptions of Pūrṇavarman and Mūlavarman (4th-5th centuries A.D.) from west Java and Borneo respectively.

Throughout the period between the 7th and 14th centuries Indian teachers like Prince Guṇavarman of Kashmir, Dharmapāla of Kāñchī, Kumāraghoṣa, the preceptor of the Gauḍa royal family (8th cent.), Vajrabodhi, a south Indian monk and his disciple Amoghavajra and others visited Indonesia and spread the doctrine of Buddhism. The monuments like those at Boro-budur, Sewoe or Lara Jonggrang reveal a thorough knowledge of Buddhist and Śaivite texts and familiarity with Indian ideas and symbols.

There existed as early as the 7th century Buddhist centres of study in Indonesia, where pilgrims like I-tsing studied Buddhism on their way to India.

Villages for the upkeep of an Indonesian monastery at Nalanda were granted by the Pāla monarch Dharmapāla (9th century). The Choḷa emperor (1005 A.D.), Rājārāja the Great, assigned a village for the upkeep of a Buddhist *viḥāra* at Negapatam, built by another Śailendra king of Srīvijaya (Sumatra), and so on.

Of all the vestiges of cultural contact between India and Indonesia, the most visible and exciting records are furnished by the works of Indonesian art and architecture which betray the concepts of Indian Art, enriched by indigenous fancy. The main inspiration was thus drawn from one of the greatest civilisations of the ancient world.

Magnificent sculptural wealth of Indo-Javanese art is housed in the Djakarta Museum. It contains Hindu-Buddhist stone and bronze figures from Sumatra, Java, Borneo, Celebes, Lombok, Madura and Bali. Some newly discovered sculptures and inscriptions throw new light on Indian art and culture abroad, of which evidence is missing in India.

Boro-budur, the world-famous monument, adorned with more than 500 Buddhas, is profoundly significant. Chandi Mendut, another Buddhist shrine, is equally notable for the divine trinity of Buddha, Avalokiteśvara and Vajrapāṇi of unsurpassed beauty and elegance. The Prambanan (Indonesia) group of temples, including the restored Śiva temple, whose tower rises to 200 ft., are also worth seeing. In the Archaeological Museum at Sorokarta and Jogyyakarta, there are many new sculptures of extraordinary significance and of an early period unknown before.

A glimpse of ancient Indian life current one thousand years ago can be had from her temples and edifices, rituals and customs, arts and dances which mark the living culture of Bali today. Among the notable archaeological remains is the Wesakhi temple, the earliest monument of 10th century A.D., perched on the lap of the sacred Volcano of Gunung Agung.

—CF, Vol. IV, No. IV, June-July 1963, pp. 92 95

Goetz, H.

A UNIQUE INDIAN BRONZE FROM SOUTH ARABIA

In 1953, the American Archæological expedition to South Arabia, organized by Mr. Wendell Phillips and led by Prof. Frank Albright, discovered an Indian bronze at Khor Rori, 45 km. east of Salala in the province of Dhofar of Hadramaut. It is the statuette of a girl in *tribhāṅga* posture, the bent left leg pushed behind the straight right one, her left arm raised, the right one bent elbow downward. She wears a triple necklace of beads, a triple *mekhalā* and a scarf hanging down her right hip. Head, feet, the left arm and the right hand are unfortunately lost. On top of the shoulders two metal pieces can be seen, whose purpose is not clear. This combines the features of a *Śālabhañjikā* and *Cāmaradhariṇī*.

The triple necklace and the sash falling down over the right hip shows that the statuette belonged to the first half millennium of the Christian era. The earliest and best known statue in exactly the same posture is the *Vṛkṣakā* of the Sānchī *torāṇa*. The ladies on the door jambs of Mathurā come nearest to the type of our bronze. The same was also very common in Amarāvati and at Nāgārjunakoṇḍa.

Thus, we can regard it as certain that our bronze statuette came to Sumhura just at the time when, before the crisis of the Roman Empire in the second and third quarters of the third century, the trade between Alexandria, South Arabia and India had been on its zenith. As it was found in the ruins of a private house, it seems that it belonged to some rich Buddhist or Jain maritime trader who had settled there. The statuette having been damaged by some accident was left behind when the house was vacated where it was. The bronze seems to have come from Gujarat or Saurashtra at the time of the Kṣatrapas Bhartṛdāman or Viṣvasena. Thus this Indian bronze may be an example of later Kṣatrapa art of which we still know very little.

—JOIB, Vol. XII, No. 3, March 1963, pp. 241-243

Lamb, Alastair

INDIANIZED INSCRIPTIONS IN NORTH-WESTERN MALAYA

In the four Malayan states of Perlis, Kedah, Province Wellesley and Perak, some inscriptions in Indian languages and scripts are found which date from before the 15th century. They are as follows:

1. Mahānāvika Buddhagupta inscription, found near the south bank of the river Muda in Province Wellesley, referring to the great sea-captain of that name, resident of Raktamṛttikā, and beginning with a Buddhist formula.

2. Bukit Meriam Inscription, found in Kedah, having the same contents as No. 1.

3. Cherok Tokun inscription, found near Bukit Meriam, referring to Manikatha, the protectors of all great Buddhas.

4. Inscribed stone tablet from Dr. Wales' Kedah site No. 1 containing the Buddhist formula *ye dharmā hetu-prabhavāḥ*, etc.

5. Inscribed clay tablet from Dr. Wales' Kedah site No. 2 referring to Buddhist terms like 10 *balas*, 4 *vaiśāradyas*, 18 *dharma*s.

6. One gold and six inscribed discs from Dr. Wales' Kedah site No. 10, having some Mahāyāna phrases.

7. Inscribed fragment of silver from Dr. Wales' Kedah site No. 14, probably in Pāli.

8. Six gold discs from Chandi Bukit Batu Pahat, Kedah, relating to the 8 *lokapālas*, in a script resembling that of Ligor inscriptions.

9. Two small inscribed pieces of stone from Pengkalan, Bujang, Kedah, in Tamil.

10. Mahāyāna Buddhist votive tablets from 2 caves at Perlis, having impressions of Avalokiteśvara and the *ye dharmāḥ* formula.

11. Kuala Selinsing seal bearing Śrīviṣṇuvarmasya. Chhabra identifies this Viṣṇuvarman with the king Viṣṇu, mentioned in Rigor inscription B, but this view is not shared by all.

—TC, Vol. X, No. 1, January-March 1963, pp. 75-86

Malhotra, S.L.

SINO-INDIAN RELATIONS

The cosmopolitan outlook of Buddhism resulted in its spread in Central Asia and China. There is a tradition that the missionaries of Aśoka penetrated even the Chinese capital. The idealism of Chung-tze, the fourth century Taoist philosopher, has been equated with the Vedānta. The Chinese envoy Chang-kien found Chinese bamboos and silks being sold in Bactria, where they were brought by Indian traders through the route of Yunnan in south China. According to some, the name of the Tsin dynasty (221 B.C.) gave rise to the name of the *Cina*, which was applied to China by the Indians and through them reached the languages of the West.

The spread of Buddhism in Central Asia and the establishment of the Hinduised kingdoms like Khotan, Uddyana, Kuchi in that region made access to China relatively easier. Commercial motive gave added interest to the Chinese Buddhists to visit India and other Buddhist countries.

Buddhism furnished China with a religion that served the prime need of the masses. The break-up of the Han empire and the weakening of the Confucian tradition facilitated the growth of Buddhism among the masses.

The number of Chinese monks who visited India was less than that of Indian monks who went to China. These missionaries hailed from different parts of the country, Kashmir contributing a major share; Kumārajīva (fourth century), Guṇavarman (fifth century), Parmārtha, Upāśūnya, Bodhidharma, Yaśogupta (sixth century), Prabhākaramitra (seventh century) Bodhiruci and Vajrabodhi (eighth century) played a leading part in this missionary activity.

Following the account of Tao-ngan, the Chinese monks and pilgrims like Fa-hien, Fa-yong, etc., also began to visit India.

In the wake of religious influence, artistic influence also reached China from India. The Yun Kang caves (460-500 A.D.) show unmistakable Indian influence. Mural paintings in the cave temples of Tunghuan (China) also bear an Indian imprint. Śākyabuddha, Buddhakīrti and Kumārabodhi were Indian painters who worked in China in the Wei period. In the fields of music, mathematics, astronomy and medicine also, Indian contribution to China was considerable.

The Confucian *literati*, Ho Ch'eng-tien, Han Yu, etc., opposed Buddhism and precipitated several persecutions of the Buddhists on a large scale, but Neo-Confucianism adopted much of Indian thought.

On the establishment of Muslim rule in India and the decline of Buddhism, Sino-Indian relations came to a standstill. The Chinese emperor requested Muhammad Tuglaq to get a Buddhist temple repaired, but he turned down the request. In the 15th century, the ruler of Bengal Azam Shah offered some facilities to Chinese pilgrims. An envoy was sent to India to bring Buddhist monks to China. One monk Mahāratna Mahārāja travelled to China in 1410-11 A.D. Marco Polo and Gasper Correa found Chinese merchants in Indian ports.

The supremacy of the Arabs and then of the Portuguese snapped Sino-Indian relations.

—VIJ, Vol. 1, No. 1, March 1963, pp. 102-10

Rath, A.K.

ŚAIVISM IN SOUTH-EAST ASIA

The antiquity of Indian cultural influence in South-East Asia can be traced back to the beginning of the Christian era on the basis of archæological, epigraphic and Chinese sources. Indian culture is thus traceable in Burma, Siam, Cambodia, Vietnam, Malaya and Indonesia. In the field of religion, however, the impact was more pronounced.

For obvious reasons, we do not find much of the early Vedic religion in the Pacific islands. Brāhmaṇism was known there chiefly in its Purāṇic form, with its emphasis on the worship of the Trinity, Brahmā, Viṣṇu and

Maheśvara. But the worship of Śiva or Maheśvara and Viṣṇu was most popular. With only exception of Burma, Śaivism was the most predominant form of religion in this region.

In Cambodia, Śaivism emerged as the dominant religion in the form of the cult of Devarāja in the early fifth century; so also in Champā (Annam) in the fourth century A.D., with king Bhadreśvaravarman. About 92 inscriptions of Champā refer to Śiva and his family.

Śaivism prevailed also in Central Java before the rise of the Śailendras and recovered its former prestige after their decline. The majority of temples in Java are dedicated to Śiva and his family.

But it is to be noted that Śaivism could not make such headway in Siam as it did in Champā or Cambodia. It cannot, however, be denied that Śaivism was the first Indian religion to penetrate into Siam when it was a province of Combhodia.

In its essential features, South-East Asian Śaivism was identical with its Indian prototype. Śiva was conceived of as possessing the same attributes, powers and characteristics as Indian mythology assigned to him. He was known as Maheśvara, Mahādeva, Mahādevēśvara, Parameśvara, Rudra, Śambhu, Mahākāla, Mahābhairava, etc. Śiva was also worshipped in the *Liṅga* form, specially in Champā and Cambodia.

Śakti worship was also widespread in Champā and Java. She was known by the names of Devī-Bhāgavatī, Mahādevī, Umā, Mahākālī, Mahābhairavī, Rudrāṇī, Durgā, Mahiṣamardinī, etc.

Among other gods of the Śaiva pantheon may be mentioned Gaṇeśa, Kārttikeya and Nandī, whose images also display Indian characteristics.

—*JAHRS, Vol. XXVII, 1962-63, Parts 1 & 2, Issued Feb. 1963, pp. 24-32*

Ruete, H.

BUDDHISM IN GERMANY

Hermann Oldenberg was the first German scholar who revealed the historical facts of the life of the Buddha. He wrote the book *Buddha—His Life, His Teaching and His Order*, which was originally written to refute the theories of a scholar who denied the existence of the Buddha as a historical person. This book ran through 14 reprints and directed the attention of the scholarly world to the text sources in the Pāli language.

Professors Geiger, Lüders, von Glasenapp and F. Weller did research on Pāli Buddhism, and Profs. Nobel, Walleser and Waldschmidt paid more attention to texts in Sanskrit. Much research has also been done in the field of Tibetan, Chinese and Japanese Buddhism.

The whole of the Pāli canon has been translated into German, the most important *Nikāyas* having two or three different translations.

The sober approach of Theravāda Buddhism to the problems of life has attracted greater attention of the German public than the Mahāyāna whose main exponent is Lama A. Govinda, a German.

In 1903, Anton Gueth became a monk under the name 'Nyānatiloka', and became one of the most eminent missionaries and scholars of Buddhism. He founded the monk island 'Polgasduwa' in South Ceylon, which became a centre of German Buddhism. His disciple 'Nyānaponika' wrote some excellent books on the Satipaṭṭhāna method of meditation, now widely practised in the West.

Today Germany has two *vihāras*—the Buddhist house in Berlin-Frohnau and the 'House of Quiet' near Hamburg, which provide accommodation to a number of monks and are centres of Buddhist meditation.

—MBo, Vol. 71, No. 7, July 1963, pp. 155-56

Sangharakshita

THE 'THREE FAMILY PROTECTORS' OF TIBET

Mañjuśrī, Avalokiteśvara and Vajrapāṇi, representing wisdom, compassion and power respectively, are worshipped throughout Tibet and Nepal as the 'Three Family Protectors', the families being those of their respective Buddhas-Vairocana, Amitābha and Akṣobhya.

Mañjuśrī-Kumārabhūta (Chinese, *Man-chu-shi-li* or *Wen-shu*; Tibetan, *Jambyang*; Japanese, *Monju*) plays a leading role in the *Saddharma-puṇḍarīka-sūtra*, *Vimalakīrti-Nirdeśa*, *Laṅkāvatāra*, *Gaṇḍavyūha*, *Sukhāvatyūha* and *Mañjuśrīmūla-kalpa*.

Avalokiteśvara Padmapāṇi (Chinese *Kuan-shih-yin* or *Kuan-yin*; Tibetan, *Chenrezi*, Japanese Kwannon), who looks down in pity on the miseries of the world, is referred to in the *Mahāvastu*, *Sukhāvatyūha* and *Amitāyur-dhyāna*. The main canonical sources of his cult are the *Saddharma-puṇḍarīka* and the *Kāraṇḍa-vyūha-sūtra*. In art, he is represented as a beautiful young prince, wearing a high jewelled headdress, holding a lotus in one hand and making the gesture of bestowing alms with the other.

Vajrapāṇi (Tibetan *Dorje lekpa*, *Chagna Dorje*) is popular in Tibet, Mongolia and China, but hardly figures in canonical Mahāyāna texts. His distinctive emblem is the *vajra*, which may have Vajrayāna association. He is venerated less under his peaceful than under his wrathful aspect as the destroyer of the darkness of spiritual ignorance.

The aforesaid Bodhisattvas project from themselves various other Bodhisattvas, who thereafter assume an independent or quasi-independent existence. Thus Mañjuśrī projects Yamāntaka or Vajrabhairava, and Avalokiteśvara projects Padmanarteśvara and the female Bodhisattva Tārā, who is venerated in Tibet and Mongolia as Jetsun Dolma and is quite popular in China too.

—AP, Vol. XXXIV, No. 2, February 1963, pp. 62-67

VIII. LAW, POLITY AND ADMINISTRATION

Chatterjee, Heramba

A CRITICAL AND COMPARATIVE STUDY OF GAUTAMA, BAUDHĀYANA, ĀPASTAMBA AND MANU

In this paper, the author cites parallel passages from the works of the aforesaid jurists on the subject of *aśauca* (impurity), which is of two kinds *jananāśauca* or *sūtaka* and *mylakāśauca* or *śārvāśauca* and shows that different periods of *aśauca* are provided for different castes.

—CR, Vol. 166, No. 1, January 1963, pp. 33-41

Dandekar, R.N.

ANCIENT INDIAN POLITY

The author has traced the development of Indian political thought from the time of the Vedas to the period of the Guptas. The Vedic texts do not embody any organised thought in political science. The *Atharva-veda*, however, contains some hymns called *Rājakarmāṇi*, which relate to matters pertaining to rulers, and in one of which (III.4) there is a clear reference to the election of the king by the people. Systematic literature on political science and the art of Government began to be produced in ancient India after the period of the early Upaniṣads. The Brāhmaṇas contain stray references to political concepts and practices. The interregnum produced by the Upaniṣads saw three thought-movements, viz., (1) heterodox systems of thought like Buddhism, (2) orthodox Brāhmaṇic revivalism, and (3) popular Hinduism. Buddhism seems to have introduced certain democratic concepts in Indian polity. The revivalists presented the ancient social and political philosophy in the *Dharmasūtras* with special accent on *Dharma*. Influences assimilated by Hinduism from various quarters helped in the evolution of quite a new ideology which resulted in the growth of the political concepts and practices embodied in the *Arthaśāstra*. Along with the *Dharmasūtras*, there must have existed some kind of *Arthaśāstra* literature, presumably in the form of *sūtras*, which is lost. The *Arthaśāstra* of Kauṭilya has only survived, which concerned itself primarily with the attainment of the ends, irrespective of the means employed, as against the *Dharmasāstras*, which insisted on the righteousness of both the means and the ends. The reaction against the teachings of the *Arthaśāstra* was seen in Aśoka who felt a strong urge for turning away from the Machiavellian ways of the *Arthaśāstra*. Again, with the rise of Brāhmaṇism in the reign of Puṣyamitra Śuṅga, the Brāhmaṇic way of life

and thought was resuscitated. As a result of this, the *Manusmṛti* was presumably evolved. The entire *rāja-dharma* section of the *Śāntiparvan* of the *Mahābhārata*, which in its final form belongs to this period, constitutes a veritable compendium of political theories, rules of diplomacy and details of administration. Among later works, the *Tājñavalkyasmṛti* belongs to the category of *Dharmaśāstra* and the *Kāmandakīyanṛtisāra* to that of *Arthaśāstra*.

In actual practice, the attitude of the Gupta rulers has been remarkably liberal and rational. They brought all persons, irrespective of caste, property and position in society, under the purview of the king's supreme law. Incidentally, the Tamil *Kural* of Tiruvalluvar, which deals with *dharma*, *artha* and *kāma*, does not contain any original south Indian political thought and is closely acquainted with Kauṭilya's *Arthaśāstra*. The last phase of the history of ancient Indian polity is represented by *Śukranṛti* of about 800 A.D.

—*IAC, Vol. XI, No. 4, April 1963, pp. 323-332*

Gopal, Lallianji

SĀMANTA—ITS VARYING SIGNIFICANCE IN ANCIENT INDIA

The term *sāmanta* is an adjective and means 'being on all sides', 'neighbouring' or 'bordering'. Boundary disputes are in the first instance to be decided by the 'neighbours' (*sāmantas*). Kullūka on *Manu* and Viṣṇuśara on *Tājñavalkya* maintain that *sāmanta* means the villagers living on the four sides, or the neighbouring cultivators. In the beginning, it did not have the sense of a feudal lord.

In the Maurya period, *sāmanta* had the sense of a 'neighbouring king' with no idea of subordination attached to it.

Towards the close of the fifth century, the word came to be used for the subordinate ruler also. The Kasare plates of Sendraka Nikumbhallaśakti dated 482 A.D. are addressed to *rājasāmantaviṣayabhogika*. In the Devagiri plates of Yuvarāja Devavarman the Kadamba king Kṛṣṇavarman (475-485 A.D.) is described as *sāmantarājaviṣeṣaratna*. In the Gunai-ghar inscription of Vainyagupta, dated 507 A.D., *Mahārāja-Śrīmahā-sāmanta* Vijayasena is the executor. In the grants of the Maitraka king Dhruvasena I (525-545 A.D.), we find a *sāmanta* king recording his own grant.

It appears that the defeated kings were reinstated in their kingdoms as vassals. They retained all their rights, powers and functions as king only with the difference that they had to acknowledge the suzerainty of the overlord. Their emblems and paraphernalia indicated their dual position of superiority over appointed governors and subordination to the emperor.

The word *sāmanta* occurs thrice in the works of Kālidāsa in the sense of a neighbouring king, who had been subdued and made to pay *kara*. In the *Amarakoṣa*, it has the sense of a neighbouring king. It is not found in the *Mānasāra* and the *Anekārtha-samuccaya* of Śāṣvata.

The Indian doctrine of *Dharmavijaya* (according to which the territory of the defeated kings was restored, but he was made to accept subordination of the conqueror) was responsible for the reduction of neighbouring kings to the status of *sāmantas* (i.e., subordinate kings and governors). This policy can be traced through Aśoka, *Arthaśāstra* and Kālidāsa to Samudragupta. In the Gupta period, charters were issued to *sāmantas*. During the later part of the Gupta period, Governors began to claim the status of *sāmantarājas*. A *sāmanta* king paid his allegiance only so long as the suzerain was powerful. The *sāmanta* had to pay some dues to the suzerain, and had to report at the court personally and perform personal service like waving the flywhisks. Their wives attended on the queen. By the time of Harṣa, some of the *sāmantas* had become idlers and were parasites on the court. But there were other *sāmantas*, who held administrative posts.

In the mediæval period, the *sāmantas* were no longer a class of subordinate rulers, but a class of privileged nobles enjoying landed properties. In the *Mālatīmādhava*, the term meant only a chieftain.

—JRAS, 1963, parts 1-2, pp. 21-37

Rath, A.K.

THE MAURYAN MILITARY ORGANISATION

The army, to which Chandragupta owed his throne and empire, had great numerical strength, and was so organised, equipped and administered as to attain a high degree of efficiency.

According to Pliny and Plutarch, the army of Chandragupta consisted of 6,00,000 infantry, 30,000 cavalry and 9,000 elephants besides chariots. This shows that the traditional four-fold division of the army continued to exist. Megasthenes says that the control and organisation of the army and the navy were under a war-office consisting of an efficient staff of six Boards of five members each. The total number of the members was thirty. The six Boards were those in charge of the (a) infantry, (b) cavalry, (c) chariots, (d) elephants, (e) transport, commissariat and army service and (f) admiral of the navy.

Details regarding the make-up of this great Mauryan army can be had from the accounts of classical writers, who also state that even forts were built systematically with ditches, ramparts, battlements, covered ways and gates.

LAW, POLITY, ETC.

The military organisation of the Mauryas, again, shows no trace of Hellenistic influence. It was absolutely after the ancient Indian model. This army, in fact, helped the Mauryas to build up such a vast empire.

—*JAHRS*, Vol. XXVIII, 1962-63, parts 1-2, Issued Feb. 1963, pp. 13-21

Sarkar, U.C.

SOCIO-LEGAL IMPORTANCE OF PRĀYAŚCITTA

In the earliest society, when the state was not sufficiently organised and when the judicial administration, in the modern sense of the expression, was not adequately functioning, it was mainly expiation (*prāyaścitta*), a socio-religious instrument, that was actually controlling the society.

Manu has devoted the last two chapters, and Yājñavalkya one of the three chapters to *prāyaścitta*. This shows the importance of this institution in ancient Indian society, though it was a universal practice in all ancient social systems.

Expiation was a correlative of sin. Sin, again, was conceived as a transgression of the law of Varuṇa (*ṛta*). Therefore, every sin committed was to be expiated by the propitiation of Varuṇa. Repentance, atonement, determination not to repeat a sin are the usual features involved in the conception of expiation.

Though originally expiation virtually served the purpose of social-cum-religious-cum-legal punishment, yet in its later stages it was relegated to the position simply of a socio-religious chastisement, stripped of its legal association. Gautama refers to the view of some thinkers that one should not perform any *prāyaścitta*, as the result of a sin was bound to appear in the form of the punishments of hell and rebirths. But he did not subscribe to this view and upheld the validity of a penance. Baudhāyana strongly advocated it. Viṣṇu, Manu and Yājñavalkya prescribed penances in specific cases. Expiation was conceived as a neutralising *via media* between sin and punishment. It had different forms like *snāna*, *dāna*, *japa*, *dharma* and charity in general. It implied universal catholicity and fraternity since it covered sins committed not only with respect to men, but also with regard to beasts, birds, insects, trees and plants.

The nature of the penances has always got to be determined with reference to the age, time, place and the antecedents of the persons involved. Excommunication from the society and re-admission thereto are the two most important features of *prāyaścitta*.

—*VIJ*, Vol. 1, No. 1, March 1963, pp. 91-101

Sternbach, L.

THE PĀLI LOKANĪTI AND THE BURMESE NĪTI KYAN AND THEIR SOURCES

The *Lokanīti* was one of the most venerated work in Burma, belonging to the non-canonical Pāli literature and to the gnostic literature of Burma. Its texts in Pāli or Burmese, as well as in Pāli with Burmese translation are numerous in Burma. Usually, the maxims in the *Lokanīti* are literal translations from Sanskrit, but many maxims contain Sanskrit ideas expressed in different words. Despite these difficulties, the author has traced its stanzas to Sanskrit sources, mainly to *Cāṇakya-rājanītiśāstra*, *Cāṇakya-nītiśāstra*, *Vṛddha-Cāṇakya*, *Hitopadeśa*, *Pañcatantra*, *Mahābhārata*, etc. Out of its 167 maxims, 90 stanzas are of Sanskrit origin, mostly from Cāṇakya's sayings.

A Burmese version of a work called *Nīti kyan* was translated by E. Fowle in 1858. It is a modified Burmese translation of the Pāli *Lokanīti* with some deviations.

Another important work, belonging to the Pāli non-canonical literature in Burma, is *Dhammanīti*, which is closely connected with *Lokanīti*; but is not as common as the latter.

There is also a Siamese *Lokanīti*, which is identical with the Pāli Burmese *Lokanīti*.

The author has given an appendix at the end of his article correlating the *Lokanīti* with *Nīti kyan* and the *Dhammanīti* stanzas (in the first three columns) and then with Sanskrit and with Pāli sources, to which the *Lokanīti* and *Nīti kyan* could be traced.

—BSOAS, Vol. XXVI, part 2, 1963, pp. 329-45

Tripathi, Hariharanatha

BHĀRATĪYA PARAMPARĀ MEN YUDDHA AUR USKĀ ĀDHĀRA (WAR AND ITS BASIS IN INDIAN TRADITION)

Wars were of three kinds: *daivika*, *āsura* and *mānuṣa*. In *daivika* wars, the divine weapons (*devāstra*) were used, and, in the *āsura* wars, poisonous weapons were employed. *Mānuṣa yuddha* was wrestling (*malla-yuddha*). There were several other classifications of war like *prakāśa* (open war), *kūṭa* (diplomacy) and *tūṣṇī* (intrigue). In the Vedas (Rgveda, VII, 104) war is said to be the origin of human civilization. In the *Mahābhārata* (*Śānti. ch. 68*) war is called a *yajña*. Kṛṣṇa has stressed the importance of war in view of the militant nature of man. But Indian thinkers recommend war on the failure of the policy of peace (*sāma*) and diplomacy (*bheda*). According to Manu, victory by peace is called beneficent. In the opinion of the *Mahābhārata* also, the king should win victory without resort to war. War is only the last and the least desirable alternative.

—PP. Vol. 3, No. 1, April 1963, pp 86-90

IX. LINGUISTICS AND GRAMMAR

Bhattacharji, Sukumari

SANSKRIT LEXICOGRAPHY: SOME ETYMOLOGICAL NOTES

(1) *Śakata*—wagon, cart: derived as *śaknoti bhāraṁ voḍhum jīvayitum vā: śakādibhyo'* tan (Uṇ. 521) which is far-fetched,

Herodotus, writing about the Scythians (*Śakas*), says that they live in wagons, and that their women stay at home in their wagons. Thus, the word might have reference to the Scythians who were called *Śakas* (middle of second cent. B.C.).

Several other words in Sanskrit such as *Śakāra*, *Śākārī bhāṣā*, *Śākārī lipi*, *Śākya* clan and even *Śāka-pārthiva* would also appear to indicate Scythian influence on Sanskrit vocabulary. *Śakāṭina* in Sanskrit means a cart-load, or 'a measure roughly equivalent to 20 tolas'.

Words like *kanthā*, 'a rampart, a coverlet', is derived from *kand*, a *Śaka* affinity, and *kṛta*, possibly a *Śaka* word from old Iranian *korvā*. The name of a Scythian king, *Vanasphara* passes through *Vanapphara* *Banāphar*, the final form being the name of a Rajput clan in Bihar.

(2) *Śemuṣī*—*śete śer mohas taṁ muṣnātīti śemuṣī*, a fanciful derivation. The *Mahābhārata* and the *Purāṇas* give an episode of *Vivasvat* (the Sun-god) marrying *Samjñā* (consciousness), the latter being almost synonymous with *śemuṣī*, which may be the feminine form of *Shamash* or *Shemsha*, the Babylonian Sun-god.

(3) A word *dula* among the names of the *Kṛttikās*, evidently comes from a Semitic source (Hebrew *dili*, 'a pot for pouring water'; Arab *dala*, 'to pour'). The *Kṛttikās* have come to mean 'water-pourers'. *Kenipāta*, 'a rudder, or a helm', or the variant *kelipata*, 'an oar', Hindi *kerwal* and Bengali *keroal*, *ker'al* are all apparently associated with Hebrew *kanpa*, a 'steersman'. *Māna* means 'measure' both in Hebrew (*manāh*) and Sanskrit.

All this goes to show that some elements of Babylonian life, institutions and thought had percolated into India through channels of trade.

—*JASC*, Vol. IV, No. 2, 1962, Issued June 1963, pp. 55-56

Habibi, Abdul Hai,

ZUBĀN DARI DO HAZĀR SĀL QABL (THE DARI LANGUAGE TWO THOUSAND YEARS BACK)

In the historical province of Baghtān, Tokhāristān, 15 kilometers from Surkh Kotal, some inscriptions in Greek script came to light

in 1951 during excavations conducted by the French Archæological Mission under the leadership of M. Schlumberger. They were found in the remains of a sanctuary of Kuṣāṇa period. By far the most important and detailed inscription found at that site is on a stone slab. Of it, only 25 clear lines of writing in cursive Greek script are legible, the rest having been mutilated. There are three versions of this inscription, showing orthographical differences indicating that they were not written by one hand. It appears that the stone-slabs containing the second and third versions were used as building material in a well at the time of repairing or remodelling the sanctuary in the Kuṣāṇa year 31. The form of writing of these two versions having been disapproved, the first version was got prepared and inscribed on the stone slab in question. The slabs containing the second and third versions were used in the construction of the well. Sentences 68 to 74, give the date of the aforesaid inscriptions as the rainy season of the Kuṣāṇa year 31. The author holds that Kanīška died in 152 A.D., and the date mentioned in the inscription under reference corresponds to 160 A.D.

European Orientalists like Henning and Maricq named the language of this inscription as Bactrian. But, because the find-spot is situated in Tukhāristān, it is better to call it Tukhārian. On the evidence of al-Birūnī and al-Basārī, too, the language of Balkh and Badekshān was Tukhārian, and not Kuṣāṇian as assumed earlier by the author. In ancient times, the southern Pahlavī was spoken in Fars and northern Pahlavī was used from Mawar-ul-Nahar to Khutan and Turkhan. It was the language of the court of the Sassanids and was in vogue in Khurāsān and the valley of Hindukush. Consequently, it became the language of administration under the Kuṣāṇas and the Hephthalites. It can veritably be called the mother of the modern Dari and the Persian Languages of Afghanistan. The inscription in question is its earliest record. Some of the expressions of this language are still current in Persian, Dari and Pushto in Afghanistan. It may, therefore, be called the ancient form of modern Persian (Dari) of Afghanistan. Some of the elements of this language can be traced in old Persian, Pahlavī, Sogdian, Khotanese and many other Afghan dialects.

The present author is of the view that the Persian (Dari) language is not a development of Pahlavī but was in use in Tukhāristān about 1800 or 2000 years ago in the form in which it is found, for the first time, in the inscription in question. In course of time, it developed into the language of the *Shāhnāmā* *Abu Mansuri*. He further holds that the Pushto language did not originate from the Kuṣāṇī language used in this inscription, because the period of four or five centuries is not sufficient to account for the differences found between them. In his opinion, both these languages were current in the same region as at present and influenced each other. Therefore, we find some expressions and even verbal formations of Pushto in the language of the inscription in question, which may have been derived

from Pushto, or *vice versa*. Even in modern times, there are some expressions in the Persian (Dari) spoken in Afghanistan, which are not found in the Persian of Iran, e.g. the word *Palu-Ghot* in the Persian of Kabul is derived from the Pushto word *palu* meaning 'the corner of upper garment' and *ghota* meaning knot. In the Qandahār region Pushto and Persian expressions are intermixed. Thus, these languages have been co-existing and behaving like sisters in this region.

—*Aryana*, Vol. XXI, No. 3, 1963, pp. 1-8

Kuiper, F.B.J.

PAIŚĀCĪ KAṬĀPA — "BUNDLE"

In a Paiśācī passage in *Kuvalayamālā*, the Ganges is described as *paticchita-navati-bhāga-nayana-jaṭā-kalāpotara-nivāsa*— "having gained an abode in the matted hair of the Three-eyed One." In the recently published text of the Prakrit *Kuvalayamālā*, Upadhye maintains the reading *kaṭāpa* of two manuscripts. Reconsideration of the form handed down shows him to be right.

Some see a possible connection of Sanskrit *kalāpa* with Prakrit *kaḍappa*, which implies that both forms are derived from some non-Aryan source.

All Indo-European and Dravidian etymologies that have been suggested for Sanskrit *kalāpa* must be discarded, as the origin of the word is still unknown.

—*IJ*, Vol. VI, NR 3/4, 1963, pp. 296-297

Rabin, Chaim

HITTITE WORDS IN HEBREW

From this article, the portion bearing on Sanskrit philology only is abstracted: Luwian *arkammana*-, Hitt. *arkamma(n)*- "tribute", Heb. *argaman* "stuff dyed with purple"; late Biblical Heb. (2 Chr. ii, 6), Bibl. Aramaic, Palmyrenian, Syriac, Christian Palestinian Aramaic *arg(ē)* *wān*; Arabic *urjuwān*; Syrian Arabic *arjāwān*; Akkadian *argam* *l'wannu* "purple" (subst.).

The said equation was proposed by Albright on the basis of Ugaritic *argmn*, which normally means "gift to an exalted personage." In Gordon's text No. 90, it may be interpreted as "purple" on the assumption that purple-dyed stuffs were a typical item of tribute from the Syrian coast to Hittite rulers.

The older lexica, following a suggestion made by Benary before 1858, connect *argaman* with Sanskrit *rāgavant*, *rāgamaya*- "possessing red colour" (root *rāga* "colour"). Sanskrit, however, does not have any word for "purple", the dye having been unknown in India until modern times.

In Sanskrit, we have *kṛṣṇa-lohita*, literally "black-red." The mediæval Arab philologists connected their *urjuwān* with Persian *argawān*, "the Judas tree". The adjective derived from this, *argawānī*, is indeed the modern Persian word for the purple colour.

—Or, Vol. XXXII, Fasc. 2, 1963, pp. 113-139

Sen, Nilmadhav

SOME LINGUISTIC ABERRATIONS IN THE MATSYA-PURĀṆA

The study covers only chapters 77 to 180 of the *Matsyapurāṇa* and shows with illustrations the following linguistic irregularities in its text.

(1) The internal hiatus between two words within the same *pāda*, e.g., *pūrva-uttara-phālgunyau* for *pūrvottara-*, 124.56; (2) double crasis, e.g., *Śaśinodaye* for *Śaśinaḥ udaye*, 123.32; (3) irregular *saṁdhi*, e.g., *Śailendro-sneha-gadgada-varṇayā* for *Śailendraḥ sneham*, 154.293, *pitāte 'vaṅgirasō* for *te āṅgirasō*, 167.43, *varṣādi-caturō ṛtūn* for *caturāḥ*, 101. 57; metrical lengthening of vowels, e.g., *paśyed api* for *api*, 92.34; shortening of vowels, *gaṅgā-yamuna-saṁgame* for *-yamunā-* 105.18; hypermetric foot, e.g., *udagāyato mahāśailo*, 113.35; nine for eight syllables; and lastly, metrical loss of syllables, e.g., *vibhāvaryāstam eti ca* for *vibhāvaryām astam* 124.28.

—Pur, Vol. V, No. 2, July 1963, pp. 346-49

Sharma, Dasharatha

EKA SĀMANTA-YUGĪNA ŚABDA "AVALAGĀ" YĀ "OḶAGĀ" (AVALAGĀ OR OḶAGĀ : A WORD BELONGING TO FEUDAL ERA)

The word *avalagā* or *oḷagā* of feudal era is found used in Sanskrit, Kannaḍa, Marāṭhī, Gujarātī and Rājasthānī. *Kannaḍa English School Dictionary* gives the following derivatives and meanings of it.

- (a) *Olagā*—to serve, to pay respect, assembly, spectator.
- (b) *Olagai*—to pay homage as a vassal.
- (c) *Olaga-śāle*—an assembly or royal court.
- (d) *Oḷagāgu*—to surrender to the bigger power.

Thus, it is clear that the word belongs to the feudal era and has no other meaning than the one discussed above.

The earliest known use of *avalagā* is found in the *Dūdhapānī* Inscription, with reference to the king of Magadha who asks the people living in forests adjoining his kingdom to offer him *avalagaka*. This shows that *avalagaka* means a kind of land-tax paid regularly by tenants or subjects. Scholars have given several conjectural explanations of this non-Sanskritic word. Kielhorn thinks it to mean 'a present', while R. K. Chaudhuri

believes that it signifies various kinds of tributes accruing from villagers. The correct meaning of it, however, is to offer personal or military service to the overlord.

This word is also found in the Prakrit works, *Samarāicca-kahā* of Haribhadra Sūri and *Kuvalaya-mālā* of Uddyotana Sūri, where a Ṭhakkura is said to have become *avalagā* to the king of Ujjain due to poverty.

The form *Olage* is found in the old Māhārāṣṭrian work *Jñāneśvara* where it has the general sense of personal service. In the *Bharateśvara-bāhu-bali-rāsa* of Śālibhadra Sūri, the word, however, conveys the sense of feudal service. In the Rājasthānī poetical work *Kānhaṭ de Prabandha*, another form *uḷagai* is used for the Sardārs, Ṭhākurs and Rāwats. They serve the king in return for money, villages, costly costumes, ornaments, weapons and food. Still another variant *olamgiyā* appears in connection with those feudal persons, who attend on the king and do military service for him.

In an old Rājasthānī-Gujarātī poem *Virāṭa-parva* of Śāli Sūri, a warrior rues his fate for having become an *oḷaga*.

The sense of the word *avalagā* deteriorated with the decline of feudalism. It no longer signified the valour and chivalry of the Rājputs, rather it began to be associated with their indulgence in sensual revelries and sycophancy.

The use of *avalagā* as found in the 16th century work *Sabhā-śṛṅgāra*, also indicates flattery, sycophancy, and abject surrender instead of showing valour in the battle-field.

Another illustration of the use of *oḷaga* is found in a folk song sung by women of Rajasthan, where it retains the original sense of valour and chivalry of the Rājputs. The women praise the lord Śiva and say that His *oḷagiyas* have come to His door to serve Him. This once again reminds one of the feudal meaning of this word.

Jules Bloch considers *oḷaga* to be of Dravidian origin. This word is found for the first time in North India in about the 8th century and means subordination or surrender. Hemacandra has included this word among the Deśī. Possibly, this word came to the North in the wake of the invasions from the South, which might have taken place earlier than even those of the Rāṣṭrakūṭas of the 8th and 9th centuries A.D.

—MBh. Vol. X, No. 4, January 1963, pp. 84-88

Varma, Siddheshwar

SCIENTIFIC AND TECHNICAL PRESENTATION OF PATAÑJALI
AS REFLECTED IN THE MAHĀBHĀṢYA

The *Mahābhāṣya* reveals the colossal effort made for the presentation of a highly developed and unparalleled technique in Sanskrit grammar.

The presentation is enlivened by the dialogue method. This presentation was basically initiated by a drive for science with meticulous care for order, proportion and accuracy.

The grammatical contribution in Patañjali's *Mahābhāṣya* is basically Kātyāyana's, though the part played therein by Patañjali is considerable. Patañjali respectfully recognizes Kātyāyana as a great personality. He uses the term *ācārya* usually reserved for Pāṇini, for Kātyāyana in his gloss on a *Vārttika* on *sūtra* III.3. 127. He regards Kātyāyana as an authority in his gloss on II. 1.1. Yet Patañjali is not a dogmatic follower of Kātyāyana, just as the latter was not that of Pāṇini.

According to Kātyāyana and Patañjali, the purpose of science (*śāstra*) is its excluding (*nivartaka*) function. Its characteristic is its organising (*vyavasthā*) function and its object is to clarify doubts. "Rules arise when there is a doubt" (*sandehe niyamaḥ*) observes Patañjali. But these rules refer to actual usage. Thus, grammatical science is not prescriptive but descriptive. Though based on usage, the science is to be comprehensive in its approach.

The unique feature of Kātyāyana's presentation is his methodology of discussions in *sūtra* style. He proved perhaps for the first time in the history of world literature, that debates, full of questions and counter-questions, with examples and counter-examples, could be presented in the *sūtra* style. A fine instance is the discussion of Vyāḍi's theory of the individual *vs.* the universal in II. 94-95 on Pāṇ. I.2.64.

Patañjali further enhanced the effectiveness of Kātyāyana's presentation by frequently giving a little introduction preceding the relevant *Vārttika* of Kātyāyana. Patañjali's methodology is characterised by simplification, specification, synthesis, discipline, impartiality and formalism. He connects grammatical phenomena with psychological and logical phenomena, e.g., he describes elision as a substitute corresponding to what the moderns call 'Zero Phoneme.' He calls his system a synthesis of all the schools of the Veda, since it is not possible to resort only to one method. However, one shortcoming of these authors is the tendency to grammaticize everything. Thus, Kātyāyana remarks that all nouns can be optionally changed into denominatives.

The *Mahābhāṣya* is mainly a discussion of the mechanism employed by Pāṇini in his grammar. Kātyāyana points out the differentiative function of symbols. Thus, *kta* being a symbol for the *ta* of past participle (*niṣṭhā*), he differentiates it from the *ta* of nouns like *lota* 'booty', *garta* 'pit'. Patañjali points out the determinative value of symbols, 'a certain form representing a certain concept current in common parlance. Where symbols do not work, *upadeśa* comes in. It is 'showing near' or 'calling a certain object by name.' The limitation of the symbolologies (e.g., one

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symbol ñ for four or five different phenomena) became an embarrassment for Kātyāyana and Patañjali, so that they strained every nerve to interpret them with the aim of showing consistency therein, instead of initiating some improvements in these symbologies.

Patañjali's treatment of grammatical categories is unique. According to him, the function of a sentence is specificative. In it every individual word indicates a relationship to some other word. In his view, gender is beyond the scope of grammar, because it is based on the usage of the word. Number may be plural or singular. It is an abstraction, a mere term. The essential feature of a verb is action. It is only an inferential concept as "it cannot be perceived by an outsider." According to Kātyāyana, prefixes specify the sense of a verb. But Patañjali tends to emphasise the meaning of the verb itself. The Sanskrit verb *sthā* with the prefix *pra* means to depart, a curious, antipodal sense.

The consummation of technical presentation in *Mahābhāṣya* is the 'systematics of grammatical operation', i.e., codes of grammatical procedure, which may be classified into two main divisions, viz., conventions (like *adhikāra*, etc.) and canons (*paribhāṣās*). The other aspects of Patañjali's presentation deal with omissions, interpretation and exposition of the text of Pāṇini. The exposition was his great achievement. By using colloquialisms and poetical imageries in his discussions, he made such a 'barren' subject as grammar so life-like and stimulating.

—VIJ, Vol. 1, No. 1, March 1963, pp. 1-36

Vincenc, Porizka

DEICTIC DEMONSTRATIVES IN INDO-ARYAN

Indo-Aryan languages prefer a demonstrative pronoun where the cognate modern European languages have an adverb. According to John T. Platts' *Dictionary of Urdu, Classical Hindi and English*, Hindi pronoun *yah* means "this; this person; he; she; it;—and adv., in this; herein; here; to the extent or degree (that), to this degree: *yah āyā*, here he is come, here he comes: *yah dekho*, see here, here it is." Similarly, in the case of pronoun *wah*: "*wah dekho*, see there; there he (or it) is", and "*wah āyā hai*, there he (or it) comes". In these examples where there is an adverb, 'here' or 'there' in English, Hindi uses demonstrative pronoun *yah* or *wah*.

The author also quotes from Hindi *vyākaraṇa* of Kāmatāprasād Guru (its Russian translation) to support the same: "words belonging to other word-classes and used as adverbs without any change in form are termed 'adverbs by position' (*sthānīya kriyā-viśeṣaṇa*). These words become adverbs in some special place only as "*Kotwāl jī to ve āte hain*", i.e., 'the chief of police is coming, to be sure'. This example is taken from

Rājā Lakṣmaṇa Singh's Hindi version of *Śakuntalā*. He gives another example from the same work which is given here in original Sanskrit:

Kāśyapaḥ (*sadṛṣṭikṣepam*): Kva te Śārṅgaravamiśrāḥ.

Śiṣyāḥ (*praviśya*): Bhagavan, ime smaḥ

Kāśyapa (*with a sidelong glance*): Where is Śārṅgarava and the others?

Pupils (*having entered*): 'Here (lit., these) we are, Your Reverence.

It is here clear that in reply to the adverb 'where' (*kva*), the demonstrative pronoun *ime* is in the sense of here, i.e., used as an adverb. The author has examined this matter exhaustively and quoted numerous examples.

—AO, 31/2, 1963, pp. 198-215

XI. LITERATURE AND RHETORICS

Barua, P.R.

RIDDLES IN THE PĀLI LITERATURE

While sojourning at Jetavana in Sāvatti, the Buddha taught, on his way, the people of Āḷavi to meditate upon death and impermanence of all things of the world, as death is inevitable. After the Buddha left the place, all those who heard Buddha's discourse remained absorbed in worldly affairs as before, except a weaver's daughter about sixteen years of age, who practised meditation on death and impermanence of body for three years.

After three years when the teacher again came to Āḷavi, the people went to invite him to be their guest. The girl, too, while proceeding with her basket towards her father's workshop, stopped to gaze at the teacher. The teacher asked her first, 'Whence do you come?' She replied, 'I don't know, Sir,' 'Where are you going?' 'I don't know, Sir.' 'Do you not know, maiden?' 'Yes, I know, Sir'. 'Do you know, maiden?' 'No, I don't know, Sir'. People were surprised at the insolence of the weaver's daughter. When she was asked by the teacher to explain, she replied, 'When you asked me wherefrom I was coming, it meant wherefrom did I come here when I was reborn?' Similarly, she told him that she did not know whither she was going, i.e., would be reborn after death. As for the third question, she said she knew for certain that she would surely die, and as to the fourth question, she said she did not know the day or time of her death. The teacher congratulated her on her correct answers and the people were satisfied.

Similarly, the ten admonitions given to Visākhā, the reputed Buddhist female lay-disciple, by her father before her departure to her father-in-law's house after marriage are pregnant with meaning. These were apparently puzzling but Visākhā explained them before a large assembly at Sāvatti. All of them are riddles typical of Pāli literature.

—JASP, Vol. VIII, No. 1, June 1963, pp. 1-11

Bennett, A.A.G.

MISCELLANEOUS PRAJÑĀPĀRAMITĀ-SŪTRAS

Among the miscellaneous *Prajñāpāramitā* texts, the *Suvikrānta-vikrāmapariṣecche-sūtra* is the most important. This is extant in Sanskrit, Chinese and Tibetan and is the last division of Hiuen Tsang's *Mahāpāramitā-sūtra*. It was known as an important *Prajñāpāramitā-sūtra* in India even in the fifth century A.D.

There are seven chapters in this book. The first describes *Prajñā*, *Bodhi*, *Bodhisattvas*, *Mahāyāna*, etc. The second contains Buddha's teachings to Ānanda; the third, his teachings to Suvikrāntavikrāmi on *tathatā*, *avitathatā*, *ananyatathatā*, etc.; the fourth, his addresses to Suvikrāntavikrāmi and Śāriputra on the nature of *Prajñāpāramitā*; the fifth, a dialogue between Subhūti and Śāriputra on the inexplicability of *Prajñāpāramitā*; the sixth, Buddha's teachings to Suvikrāntavikrāmi on the ways of practising *Prajñāpāramitā*; and the seventh, a laudation.

Thereafter follows a summary discussion of the *Vajracchedikā* and *Hṛdaya-Prajñāpāramitā-sūtras*.

— MBo, Vol. 71, Nos. 1 & 2, Jan.-Feb. 1963, pp. 16-18

Bhattacharya, B.

MAHĀKAVI-KĀLIDĀSA-VIṢAYIKĀ PRĀCIYA-PRATĪCIYA-SAM-MATĀ-SAMĀLOCANĀ (THE CRITICISM OF THE LITERATURE OF KĀLIDĀSA ACCORDING TO THE EASTERN AND WESTERN METHODS)

The eastern and western methods of criticism are different. The *Alaṅkāra-śāstra* of Sanskrit constitutes the eastern method of criticism. According to this method, criticism does not proceed on the basis of the entire poetical work of a poet. It rather relates to the quotation from the work of the poet in connection with the treatment of *alaṅkāra* (figures of speech), *rasa* (poetical sentiments) or *rīti* (ways of expression). In course of this treatment, the critic expresses his view regarding the work of that poet. In western criticism, this method is not adopted.

In modern times, many Indian and western scholars have tried to offer a partial or comprehensive criticism of the works of Kālidāsa following the western method. *India as known to Kālidāsa* by Upādhyāya in English, *L'art poétique et dramatique de Kālidāsa* by Harichanda Shastri in French, and *Kālidāser Pākhi* by S. C. Law in Bengali are some of the examples of this method.

Rabindra Nath Tagore was a great devotee of Kālidāsa and praised his works like *Meghadūta* and *Abhijñāna-śakuntala*. His criticism is neither purely eastern nor western in methodology, but follows a new method. Sushil Kumar De and Surendra Nath Dasgupta have also followed the style of Rabindra Nath in their criticism of Kālidāsa in the *History of Sanskrit Literature, Volume I*. This method appeals to emotion and sentiments.

— KSVP, Year 1, No. 1, pp. 25-26

Bhattacharya, S.

MAHĀKAVI KĀLIDĀSA

The author has shown that in the case of Kālidāsa, there is synthesis of human and divine qualities.

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The epics *Rāmāyaṇa* and *Mahābhārata* are primarily *Dharma-śāstras*. The main sentiment of *Rāmāyaṇa* is compassion and that of the *Mahābhārata* quietness. Both of them have orientation towards the other world. The poet Bhāsa looks towards the earth and makes worldly love the subject of his poetry. Thus the erotic sentiment was born in literature. Kālidāsa took it up and uniting the new with the old described the varied forms of the erotic sentiment. In all his works, there is a beautiful fruition of love in the aspects of unison and separation. In the *Kumāra-sambhava*, the love of the god and the goddess is described. In the *Mālavikāgnimitra*, the love of man and woman is depicted, but in the *Abhijñāna-śakuntala*, the lotus of love has bloomed in the pond of quietness. The hermitage characterised by quietness in the scene of events described in it. Thus in it, we find reconciliation of graceful heaven with human love. Here we find the meeting of the human and the divine in Duṣyanta and Śakuntalā. Their character is invested with human qualities on the one hand and divine virtues on the other. Their love marriage represents the synthesis of earth and heaven, the union of faith and fate, the meeting of two hearts. In this way, we come across the rapprochement of earth and heaven.

—KSVP, Year 1, No. 1, January 1963, pp. 11-14

Bhattacharya, S.P.

KAVI-KULA-GUROR MANAḤ-ŚIKṢĀ (THE TRAINING OF THE CHIEF OF POETS)

The goddess of learning commissioned Kālidāsa to write poetry for human welfare, which made him a poet of world renown. Hence, there is a synthesis between heaven and earth, the harmonisation of worldly affairs with spiritual ideas. Duṣyanta, over-powered by the passions of sex, seems to be attracted to the quietness of the hermitage excelling even heaven.

In Kālidāsa's poetry, penance, prosperity, pleasure and peace appear together. In the *Raghuvamśa*, Dilīpa serves the cow, Nandini, and gets a son; in the *Kumāra-sambhava*, Pārvatī practises penance and marries Śiva and in the *Abhijñāna-śakuntala*, the peace of mind and pleasure of senses appear in unison.

In the poetry of Kālidāsa, there is neither indifference nor attachment to the pleasure of the world. According to the philosophy of the poet, the world is full of love, which is both peace and goodness. In this abode of peace (i.e., Himālaya), the golden lotuses bloom and slabs of jewels appear before ascetics who are free from greed. The ideal hermitage of the poet, where the house-holders and the house-wives live together, even Śambhu honours his wife for the good of the world and the saints of the forest are conversant with worldly affairs.

By the grace of goddess of learning, Kālidāsa is a symbol of synthesis. He has flawlessly utilized all sciences and scriptures. His mastery over Sanskrit and Prakrit remains unsurpassed and his poetic devices and rhetorical flourishes also have no equal.

—KSVP, Year 1, Part 1, January 1963, pp. 67-87

Chakravarty, C.H.

DŪTA-KĀVYAM

Among the *Dūta-kāvyas*, the *Meghadūta* of Kālidāsa is the earliest. It is difficult to decide whether such a unique conception was the product of the poet's mind or he derived it from some other source. In the R̥gveda, we find that Saramā, in the form of a bitch, was sent as an envoy. Likewise, in the Buddhist Jātaka, *Kāma-vilāpa*, a crow is said to have been sent on some errand. In the *Mahābhārata*, the swan acts as a messenger. Hence, it may be surmised that Kālidāsa conceived the idea of a *Dūta-kāvya* from the above sources. Nevertheless, the conception of Kālidāsa is undoubtedly unique and very charming.

Among the imitators of Kālidāsa, the name of Dhoyī, the writer of *Pavana-dūta*, comes first. In modern *Dūta-kāvyas*, the ideas, diction, and metres of the *Megha-dūta* are followed. In older *Dūta-kāvyas*, the separation aspect of love has been the main sentiment. Subsequently, the sentiment of peace became uppermost, for which the Jain poets are mainly responsible.

The characteristic of the *Dūta-kāvyas* is that in them the characters are mostly mythical and rarely historical. By and large, the metre used is *Mandākrantā*. The technique is to represent inanimate objects as messengers. In the itineraries of these messengers, the contemporary geography of India is referred to.

—KSVP, Year 1, Part 1, January 1963, pp. 27-33

Dave, S.J.

TREATMENT OF POETIC TRUTH IN ALAMKĀRA-ŚĀSTRA

Poetry is founded on appearance, while *śāstras* have objective reality as their basis. Rājaśekhara argues out the case that appearance cannot be taken as real nature of things. Though *pratibhāsa* has an important place in poetry, it should not lead a poetry to incredible and tasteless composition. Rājaśekhara approves the view of Lollaṭa that the subject of poetry must be *rasavat*. It is the poet whose approach creates charm or sadness in a thing. According to his wife's view which he quotes, the nature of a thing is not fixed—it being dependent on the artistic nature of a poet. The moon may shower nectar or be a mine of defects depends on whether the moon is praised or denounced.

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In Chapter VI (*pada-vākya-viveka*), after the definition of poetry, he puts forth a *prima facie* view denouncing the study of poetry on the ground that its subject-matter is full of lies. Often poetry distorts facts and misrepresents the real things. It is full of exaggeration and is illogical.

Rājaśekhara disagrees with this view and holds that nothing is untrue in poetry. In literature, poets make statements or present certain ideas which are quite contrary to the experience of the world. This should not be viewed as a violation of facts and truth, because tradition in literature permits such a use, and it is known as poetic convention. Rājaśekhara clearly shows that poetic conventions are preferable to objective reality. This kind of acceptance of poetic conventions goes a long way to prove that poetry has its own idea of truth, and it is different from that of the *śāstras*.

Writers after Rājaśekhara are silent on this topic. Bhāmaha, discussing the logic of poetry, wanted to point out that poetry has its own logic which is partly similar and partly different from that of the *śāstras*. Silence of critics on this topic may be due to the firm and emphatic reply of Rājaśekhara.

According to Kuntaka, an expression devoid of exquisite beauty (*śobhātīśaya*) is not poetry. Poetry embodies all that is delightful. Any other utterance, though scholarly and informative, yet devoid of striking and out-of-the-way expression, is not poetry.

Poets are considered above the laws of the physical world so far as the composition is concerned. A poet is also *Prajāpati* like the Creator. He surpasses even the sun, as he fathoms various hidden aspects of life by his imagination. He is the creator of supra-worldly creation.

This does not mean that poets are granted licence for wanton violation of facts. They do not disrespect truth; they do not present a thing as it is, but colour it by their impressions and beliefs. Therefore all that can be demanded of a poet is his skill in depicting his subject in a striking and beautiful manner.

Poetry is not concerned with facts but with what transcends facts. The poet cherishes the ideal of truth through that which is joy and beauty. In literature, *Truth is Beauty* and *Beauty is Truth*.

So it is out of place to demand strict fidelity to logical delineation in poetry.

—SPP, Vol. III, No. 1, February 1963, pp. 21-25

Gunasegaram, S.J.

MANIMEKALAI

The Tamil classic *Manimekalai* is a Buddhist poem, written by a Tamil Buddhist merchant known as Sattanar. The author was a friend

of Ilanko, a younger brother of Senguttuvan, the contemporary of Gajabāhu of Ceylon. Hence scholars place it in the second century just after the Saṅgama age.

The goddess Manimekalai, after whose name the heroine of this work is called, was the patron saint of the seafaring people of the Tamil land professing the Buddhist faith.

The quarrel about the kingdom of Ceylon between two Nāga brothers, found in the *Dīpavaṃśa* and the *Mahāvāṃśa*, is mentioned in the *Manimekalai* also. This episode was borrowed by the former from the latter.

Prof. Vaiyapuri Pillai assigns this work to the eighth century, but the author of this article controverts his view and holds that it was composed in the second century.

Another argument for a late date for this work is that, according to Prof. Jacobi, the system of logic presented in it, was adapted from Dignāga's *Nyāya-praveśa*, but S. Krishnaswamy Iyengar has refuted this view. According to the latter, there is no trace of Mahāyāna in it, and it is purely a Hīnayāna work. Iyengar's most important argument is that this work refers to Kāñcī as the capital of the Choḷas, which position must have obtained before the rise of the Pallavas at Kāñcī about 300 A.D.

The story of the *Manimekalai* is also found in the Malaya Peninsula up to modern times, as shown by Sir Richard Winstedt.

—*TC*, Vol. X, No. 2, April-June 1963, pp. 42-52

Hamm, Frank Richard

ZU EINIGEN AUSGABEN DES PĀLI TĪPIṬAKA (ON A FEW LATER EDITIONS OF PĀLI TĪPIṬAKA)

First printed Pāli text was published in Colombo 125 years ago. It was a chronicle of the island of Ceylon, hence not a canonical text. While the first editions of individual texts were published in Europe, the first attempt to print a complete edition of Pāli text was made—long after the Pāli Text Society was founded—in Thailand. Burma and Ceylon followed with partial editions and it seems that the first complete edition of the canon was published in 1927 again in Thailand. The 2500th anniversary of the *parinirvāṇa* of Buddha gave new impetus to the Buddhist missionary movement in many countries of Asia. Ceylon, Burma, Thailand, Cambodia and India have since then published complete editions of *Tīpiṭaka* or parts thereof as well as collections of commentaries and sub-commentaries.

In the present article, only four editions are considered (the abbreviations are mainly from the *Critical Pāli Dictionary*, Copenhagen).

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- (i) Second edition of the Burmese edition (*B^e*), i.e., of the so-called sixth Council in Rangoon, printed in 1958-60.
- (ii) Second and third editions of Siamese *Tipiṭaka* (*S^e* and *S^{e2}*, *S^{e3}*).
- (iii) The Devanāgarī edition, of which 40 volumes have been published since 1956 (*N^e*).
- (iv) The reprint of the first three *Suttas* of *Dīghanikāya* by Bloch, Filliozat, Renou: Canon Bouddhique Pāli. Texte et traduction, Tome 1, Fascicule I, Paris 1949, (*K^e*).

(i) Forty-volume *Tipiṭaka* was published in Burma on the occasion of the 2,500th anniversary and soon afterwards its second edition appeared. In its introduction in Pāli, we are informed of the circumstances which led to the publication of this work. This edition seems to be based on the famous 'edition' of the canon on 729 marble plates which escaped from destruction in the Second World War at Mandalay. It was prepared under the patronage of king Mindon in 1871. Many influential lay men of the present age got together and called, according to Burmese tradition, the 6th Council and formed groups of people, who prepared the uncorrupted text. From *Jātakas*, it contains only verses. *B^e* uses some European punctuation marks in the critical apparatus and contains readings from (1) Ceylonese editions, (2) critical apparatus of the same, (3) 2nd Siamese edition, (4) Cambodian edition, (5) edition of PTS. and other European editions, (6) Burmese Ms., (7) Aṭṭhakathā and finally (8) readings which are found in tradition but are dubious. It is good in quality but not large in quantity, represents Burmese tradition faithfully and is not contaminated by foreign tradition.

B: A 39-volume *Tipiṭaka* was prepared under the patronage of king Cūḷāṅkarāṇa in 1893 and sent to European and American libraries. This edition uses Siamese writing and signs and does not contain a number of *Khuddaka-nikāya* texts. *S^{e2}* does not, in its introduction, say much about its origin. Published in 1927, it contains all the texts (in 45 volumes). Third Siamese edition is almost an exact reprint of the second. *S^{e3}* has included in its critical apparatus more variations—Burmese, Singhalese and European. In spite of its merits, this edition is not free from contamination.

(iii) In the year 1956-62, a complete 40-volume Devanāgarī edition was published in India under the Nālandā Pāli Series, and is based on the Burmese edition of the 6th Council. Its critical apparatus is much richer than those of the Rangoon and Bangkok editions. In spite of its external merits, this edition has many shortcomings: (1) For a variant, which appears repeatedly, only its first occurrence is noted; writing of *anusvāra* or nasals should be mentioned in variants at all places. (2) Only accepted versions of different editions are collated; in this respect Indian edition is poorer than all other editions. (3) The selection of the variants is made

without any evident principle. (4) Obviously, *K^e* was not available to the editors. It contains nevertheless variants from PTS and older Burmese editions. The comparison of all these editions yields two texts: MN *sutta* 26 and DN *sutta* 2 which are compared. At the end, an appendix 'A' contains text of B^e foreword, appendix 'B' gives translation of the same and appendix 'C' records lexically interesting words and expressions.

— ZDMG, Band 112—Heft 2, neue Folge Band 37, 1962, printed in 1963, pp. 353-378

Jain, N.C.

ĀCĀRYA JINASENA KĀ KĀVYA-SIDDHĀNTA (THE POETIC THEORY OF ĀCĀRYA JINASENA)

Although Ācārya Jinasena did not write any independent book on rhetorics, he has discussed some theories on this subject at the beginning of his *Ādīpurāṇa*, which throws some light on this subject.

Ācārya Jinasena did not treat poetry as merely an object of recreation. According to him, the religious motive that leads to immortality underlies poetry in the absence of which poetic composition becomes insipid. Though writers like Bhāmaha have given importance to the four objects of human existence (*puruṣārthas*) in poetry, Jinasena has accorded the first position to *dharma*.

Although Jinasena, like Mammaṭa, believes intelligence (*prajñā*), application (*abhyāsa*) and learning (*vyutpatti*) to be the causes of poetry, yet he has a leaning for intelligence, and does not lay emphasis on genius (*pratibhā*) like Jagannātha.

He has given equal importance to the outer and the inner aspects of poetry together with sentiments and figures of speech. He has also treated style (*rīti*) and excellences (*guṇas*) as basic factors of poetry.

Thus Jinasena's treatment of the theory of poetics is comprehensive and is helpful in the comparative study of poetics.

— Ane, Year 16, No. 1, April 1963, pp. 3-10

Jha, Sasinatha

MAHĀMAHOPĀDHYĀYĀ LAKHIMĀ ṬHAKURĀIN

Lakhimā Ṭhakurāin, one of the lady-scholars of Sanskrit, to whose name alone the title of *Mahāmahopādhyāyā* is attached, was the wife of Caṇḍeśvara Ṭhākura, the chief minister of *Mahārājā* Harisimha-deva, the last king of the royal family of Karṇāṭa. She was the daughter of Yaśodhara Jhā of Phulsarā. She studied under her father and attained wonderful proficiency in Sanskrit. She was an adept in *Dharmaśāstra* and literature and ranked as a first-rate poetess. Her com-

positions are sometimes heard among the scholarly circles of Mithilā. There is a tradition that once she rescued the wife of a Sanskrit scholar Harinātha Upādhyāya out of a difficult impasse. She was suspected of cohabiting with a *Cāṇḍāla* and was made to undergo a fire-ordeal, but Lakhimā Thakurāin proved that it was Harinātha who was *Cāṇḍāla*, being guilty of infringing the scriptures, since his wife was sixth in cognate relationship to his father, whereas the law provided that she should at least be seventh.

—PP. Vol. 2, No. 4, January 1963, pp. 97-102

Jha, Trilokanatha

THE PROBLEM OF *VARIÆ LECTIONES* OF KĀLIDĀSA'S WORKS

Mahimabhaṭṭa, a literary critic of an extraordinarily high calibre, has cited in his *Vyakti-viveka* verses and prose-pieces from the works of Kālidāsa to show the improprieties pertaining to words (*śabdānaucitya*), which brings to light some new readings of the texts of the works of the great poet. For instance, he cites *svaṅ ca saṁhitam amogha-sāyakam* (*Raghuvamśa*, XI-83), and suggests that here we should have *amogham āsugam* (*Vyaktiviveka*, p. 190, Chowkhamba 1936 Edn.). Similarly, in *tam abhyanandal prathama-prabodhitah* (*Raghuvamśa*, III-68), we should have *prathamam prabodhitah* (*Vyaktiviveka*, p. 200). Likewise, in *dvitiya-maurvīm iva karmukasya* (*Kumāra-sambhava*, III. 55, NSP, 1955 Edn.) we should have *maurvīm dvitīyām*. Now, following Mahimabhaṭṭa, modern editors have adopted these improved readings and neglected the original ones. A study of this nature will help us arrive at the original readings of many passages.

—CR, Vol. 166, No. 1, January 1963, pp. 29-32

Kaviraja, Gopinath

KĀŚI KĪ SĀRASVATA-SĀDHANĀ (THE LITERARY CONTRIBUTIONS OF KĀŚI)

(In a series of articles, some of which appeared in previous years, Kavirāja has dealt with the same topic. In the present article and the next one, he surveys the contribution of Banaras scholars of the 17th cent. and onwards).

Dinakarabhaṭṭa or Divākara, son of Rāmakṛṣṇa, was the author of *Śāstradīpikā-tīkā* and *Dinakaroddyota*, etc., the latter being completed by his son Viśveśvara Bhaṭṭa alias Gāgābhaṭṭa, who officiated at the coronation of Shivaji in 1674 A.D., and wrote a large number of works on law, poetics and philosophy. Divākara's younger brother Kamalākarabhaṭṭa and the latter's son Anantabhaṭṭa were also prolific writers. One Siddheśvarabhaṭṭa, son of Dāmodarabhaṭṭa, and Śaṅkara-

bhaṭṭa II and Bhānubhaṭṭa, the sons of Nilakaṇṭha also wrote important works in this period. The Kāle family, domiciled in Banaras, produced Bālabhaṭṭa, the author of several works on law (*Dharmaśāstra*). Among the greatest exponents of Mīmāṃsā, Khaṇḍadeva (cir. 1586-1666) is noteworthy. He started the *Navya-mīmāṃsā* school by writing the *Bhāṭṭa-dīpikā*, *Bhāṭṭa-kaustubha* and *Bhāṭṭa-rahasya*. His son, Śambhubhaṭṭa commented upon the *Śāstra-dīpikā*.

Among other scholars of Banaras, the brothers, Raṅgojibhaṭṭa and Bhaṭṭoji Dīkṣita, are very important. They came of a Tailaṅga Brāhmaṇa family, domiciled at Banaras. The latter's contributions to grammar, and in particular his *Siddhānta-kaumudī*, are quite well-known.

Among seventeenth century scholars of Banaras, Paṇḍitarāja Jagannātha, son of Perubhaṭṭa, occupies the foremost position. He was introduced to Asaf Ali through Rai Mukunda Māthur. Through Asaf Ali he got entry into the court of Shāh-Jahān, who conferred the title of Paṇḍitarāja on him. He was a polymath and his works cover almost all important fields of letters. But, by his association with the court he excited the jealousy of the Paṇḍits of Banaras, who concocted the story of his love with Lavaṅgikā.

Another noteworthy scholar, who wrote on poetry, medicine and Vedānta, was Lakṣmaṇa Paṇḍita of Mahārāṣṭra.

Nilakaṇṭha Caturdhara is also notable for his voluminous productions, especially the commentary, called *Bhāva-dīpikā*, on the *Mahābhārata*. His younger brother, Śiva Caturdhara, wrote a book on Śrāddha (*Ṣaṇṇavati-śrāddha-prayoga*).

Among the Devavarṇīya Brāhmaṇas, Āpadeva II and his son Anantadeva II are notable. The former is famous for his *Smṛticandrikā*, *Mīmāṃsā-nyāyaprakāśa*, etc., whereas the latter is known, *inter alia*, for his *ṭīkā*, *Bhāṭṭa-lamkāra* on *Mīmāṃsā-nyāya-prakāśa*. The family of Puṇatāmbekara also produced two great scholars, Ananta Paṇḍita and the great Naiyāyika, Mahādeva Pant. The former is known for his commentary on *Āryasaptatī* of Govardhana and the latter gained fame by writing especially *Nyāyakaustubha*, and a commentary on *Śaktivāda* of Gadādhara.

To this period also belong two scholars Mādhava Deva, the author of *Nyāya-sāra*, etc. and Varadarāja Dīkṣita, a well-known author of popular grammatical works.

—PP, Vol. 2, No. 4, January 1963, pp. 9-25

Kaviraja, Gopinath,

KĀŚĪ KĪ SĀRASVATA - SĀDHANĀ (THE LITERARY CONTRIBUTIONS OF KĀŚĪ)

In the seventeenth century, Kāśī (Banaras) produced some eminent astronomers like Govinda Daivajña, Nṛsiṃha Daivajña, Viṣṇu Daivajña and Śrīkrṣṇa Daivajña. The last-mentioned scholar was the

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chief astrologer in the court of Jahāngīr. His younger brother was Raṅganātha Daivajña, whose son Munīśvara *alias* Viśvarūpa was a celebrated writer on astronomy. Among the notable productions of this time on this subject are the *Siddhānta-tattva-viveka* (1685 A.D.) of Kamalākara-bhaṭṭa, *Siddhānta-cūḍāmaṇi* (1640) of Gopinātha and Raṅganātha, and the *Muhūrtta-mālā* (1660) of Raghunātha.

Some scholar-*Sannyāsins* such as Nārāyaṇa-tīrtha, Brahmānanda Sarasvatī, Svayamprakāśānanda, Acyutakṛṣṇatīrtha and Rāmānanda Sarasvatī were very famous for their works on Vedānta.

Among the Bengali scholars who wrote on *Nyāya*, were Trilocana-śa Nyāyapañcānana, Rāmacandra Siddhānta-vāgīśa, Raghudeva Nyāyālaṁkāra, Bhāvānanda Siddhāntavāgīśa, and Jayarāma Nyāyapañcānana, Raghudeva Nyāyālaṁkāra was the teacher of Jain scholar Yaśovijayagaṇin (1608-1688).

A famous Dravidian scholar, Śrīnivāsabhaṭṭa, and Kavīndrācārya Sarasvatī also lived and wrote at Banaras. The latter owned a large library, and persuaded Shāh-Jahān to remit the tax imposed on the pilgrims to that holy city.

Bernier (French traveller) has observed that Banaras was replete with scholars and Brāhmaṇas, devoted to study and learning, in that age.

In the eighteenth century, Tarkavāgīśa Bhaṭṭācārya, Prema Nidhi Pant, Gaṅgārāma Jaḍī, Sadānanda Vyāsa, Nāgeśa Bhaṭṭa Kāle are noteworthy. The last mentioned scholar was a renowned authority on grammar and commented on Kaiyyaṭa's gloss on the *Mahābhāṣya* of Patañjali. He was also invited by Sawai Jaisingh in his *aśvamedha* (horse-sacrifice) in 1714, but he declined, Bālambhaṭṭa Pāyaguṇḍe, Ratnākara-bhaṭṭa and Bhāskara-rāya were also famous scholars of Banaras in that century.

Concluding his survey of the literary contributions of Kāśī from the 13th to the 18th centuries, the learned author of this paper observes that all branches of Sanskrit learning—Veda, *Dharmaśāstra*, grammar, logic *Vaiśeṣika*, *Sāṁkhya*, *Yoga*, *Mīmāṃsā*, Vedānta, poetics, prosody, lexicography, medicine, astronomy, *Purāṇa Itihāsa* and *Vaiṣṇava* lore—were enriched by glosses and commentaries. In particular Kāśī was the centre of the study and discussion of *Mīmāṃsā*, *Karmakāṇḍa*, *Dharmaśāstra* and Śāṅkara Vedānta; the other subjects were also not ignored.

So great was the importance of Kāśī as a centre of learning that scholars from Bengal, Mithilā, Mahārāṣṭra, Tailaṅga, Āndhradeśa, Karpātaka, Kūrmācala, Gurjara, Saurāṣṭra, Kāṇyakubja and Ahicchatra, etc., flocked to that city and made it their home.

Some great personalities like Santa Jñāneśvara, Nāmadeva, Eka-nātha, Caitanya Mahāprabhu, Sarvānanda Thākura, Yaśovijayagaṇin, Gosvāmī Tulasīdāsa also paid visits to Kāśī. Some famous *Sannyāsins* like Nṛsiṃhāśrama, Madhusūdana Sarasvatī and Prakāśānanda also lived there.

—PP, Vol. 3, No. 1, April 1963, pp. 9-26

Khiste, B. N. Shastri

MAMMAṬA-KĀLIDĀSAYOR VICĀRA-VĪCAYAḤ (THE WAVES OF THINKING OF MAMMAṬA AND KĀLIDĀSA)

Mammaṭa has occasionally discussed the poetry of Kālidāsa and called him a great poet, but has also occasionally pointed out some defects in his works. In this paper, the author has discussed such passages.

The author has tried to show that the passages which have been declared faulty by Mammaṭa are in fact faultless. For instance, in an expression of the *Vikramorvaśya*, Mammaṭa has pointed out that the word *vināśāt* implies death which is inauspicious and vulgar (*aślīla*). But, according to the context, the use of this word is expressive of the affliction of Purūravas caused by his separation from Urvaśī (root *naś* means 'to disappear' also).

Similarly, in the expressions *vapur virūpākṣam* and *dvayam galaṃ samprati śocanīyatām*, found in the *Kumāra-sambhava*, Mammaṭa has found the faults of *avimṛṣṭa-vidheyāmṣa* and *akrama* respectively, which, according to the author, cannot be proved to exist in these expressions.

By these and similar other instances, the author has shown that Kālidāsa's writings are flawless, and the object of Mammaṭa was not to expose his faults, but to point out the way of subtle criticism to the future writers.

—KSVP, Year 1, No. 1, January 1963, pp. 89-99

LAW, B.C.

A NOTE ON THE GOOSE IN BUDDHIST LITERATURE

Some interesting and useful information as regards the goose in Buddhist literature has escaped J.Ph. Vogel's notice in his treatise, *The Goose in Indian Literature and Art*, a posthumous work published recently by the Kern Institute, Leiden, Holland.

Haṃsa really means "goose", "ruddy goose" or "swan", but it does not mean "flamingo", which is a tropical bird of a pink or bright-red colour with long legs and neck. In Monier Williams' *Sanskrit-English Dictionary*, the statement that *rājahaṃsa* is sometimes compared to a

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flamingo, is not correct. A Pāli canonical text, *Apadāna*, refers to *ravi-hamsā*, *hamsā*, and *cakkavākā* living in good lakes. In the *Jātakas*, different kinds of geese are mentioned, such as *Suvannarājahamsa*, grass goose, yellow goose, scarlet goose, white goose, *pāka* goose and golden goose. The *pāka* goose is a very beautiful bird, and the golden goose is a big bird with large webbed feet; the body is white and the bill and feet red.

The Exalted Buddha said, "My son has no attachment anywhere, but is like a *rājahamsa*, which goes down into a lake and swims therein and abides therein." The Master further said, "Those who are mindful, exert themselves and take no pleasure in an abode. As geese leave a lake, so also they leave their hearth and home."

Ānanda enquired of the Buddha about those monks who attained saintship after hearing the Buddha's norm. The Master said thus, "Oh Ānanda, he who has fully developed the four grades of magical power, flies through the air like a swan."

The progress of the Exalted Buddhas is like that of a flight of swans (*hamsa-praḍīnam*). A man saw Bhadrīka, who was an individual Buddha, flying through the sky like a king of swans (*hamsarājā*).

Everywhere in the beautiful wood, there gleamed lotus-pools swarming with swans.

—AP. Vol. XXXIV, No. 7, July 1963, pp. 305-308

Martini, Ginette

LES TITRES DES JĀTAKA DANS LES MANUSCRITS PĀLI DE LA BIBLIOTHÈQUE NATIONALE DE PARIS (THE TITLES OF THE JĀTAKAS IN THE PĀLI MANUSCRIPTS OF THE NATIONAL LIBRARY OF PARIS)

Buddhist Indo-China had a recension of canonical *Jātaka* different from that collected by Fausböll. In Burma also there is a *Jātaka* recension of 550 or 547 stories, studied by Luce. It appears that in Burma, Thailand, Laos and Cambodia, there was an original tradition about the order and titles of the *Jātakas* of *Mahānipāta*. A comparative study of the composition of the *Mahāummagga-jātaka* in the Singhalese version, on the one hand, and the Indo-Chinese recension, on the other, shows that the Indo-Chinese redaction of the *Jātakas* was different from the Ceylonese.

The National Library of Paris has three complete manuscripts of Pāli *Jātakas* containing both the text and the commentary. There is also a manuscript No. 135 in Burmese characters. Besides this, the Bangkok edition also follows the Indo-Chinese recension. In it, there are some differences in the titles of the *Jātakas*, e.g., *Aggi* for *Sakuṇa* in No. 36, *Akkhadhutta* in place of *Litta* in No. 91, *Kapi* instead of *Kumbhila* in No. 224, etc. Some *Jātakas* of this recension reproduce the proper names of the

personages mentioned in those *Jātakas*, e.g., *Culladhamuvaha* (no. 80), *Senaka* (no. 386), *Gambhīra* (no. 400), etc. Sometimes, the names of the opponents of the Bodhisatta figure as the titles of the *Jātakas*, e.g., *Duṭṭharājakumāra* (no. 73), *Atipañḍita* (no. 98), *Paṭṭhapāda* (no. 198), etc.

L. Finot in his *Étude sur la littérature laotienne* mentioned in the Laotian recension of the *Jātaka* containing 500 stories. The pagodas of Luang Prabang, named vat Munna and vat Visun, possess the manuscripts entitled *Ha roy xat*, containing 500 stories. The pristine collection of the *Jātakas* had, in fact, 500 stories. The number 550 for the *Jātaka* tales is rather surprising, since it is not the sacred number. We have the sacred numbers 50, 100, 500, 1,000, but never 550. According to the Buddhist belief, the retribution of a particular act affects 500 existences, human or animal. Accordingly, the number 500 was chosen for the entire *Jātaka* tales. The Chinese pilgrim Fā Hien also noted in his itinerary that the number 500 was invested with a special sanctity and significance in Buddhist ceremonials. He, for instance, wrote that "The king exhibits, so as to line both sides of the road, the 500 different bodily forms in which the Budhisattva has, in the course of his history, appeared: here as Sudāna, there as Sāma; now as king of elephants, and then as a stag or a horse." This vouches for the correct number 500 of the *Jātakas*.

—BEFEO, *Tome. LI, Fasc. 1, 1963, pp. 79-93*

Misra, B.

MAHĀKAVI-KĀLIDĀSASYA SAMAYAḤ (THE DATE OF KĀLIDĀSA)

The author has made some astronomical calculations on the basis of some data given in the *Raghuvamśa* of Kālidāsa and shows that he lived 1584 years ago or in 377 A.D.

—KSVP, *Year 1, No. 1, January 1963, pp. 47-50*

Misra, K.

MEGHADŪTE DŪTA-YĀTRĀ-DIVASA-NIRṆAYAḤ (THE DISCUSSION ABOUT THE DATE OF THE JOURNEY OF THE CLOUD-MESSENGER IN THE MEGHADŪTA)

According to some commentators of the *Meghadūta* before Mallinātha, the expression *āṣāḍhasya praśama-divase* occurred in the *Meghadūta* of Kālidāsa, showing that the reference was to the full-moon day of the month of Āṣāḍha, but Mallinātha accepted the reading *āṣāḍhasya prathama-divase* and showed that the journey of the cloud started on the first day of the bright fortnight of the month of Āṣāḍha. The present author has argued that the poet intended the full-moon day of

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Āṣāḍha and not the first day of the bright fortnight of that month as the beginning of the journey of the cloud. His argument is that the rainy season consists of the months of Śrāvaṇa and Bhādrapada. He showed that on the last day of the summer season, that is to say, the full-moon day of the bright fortnight of Āṣāḍha when clouds were rolling up in the sky, the poet conceived of the love-lorn condition of the Yakṣa.

—KSPV, Vol. 1, No. 1, January 1963, pp. 43-46

Naik, C.R.

SANSKRIT BOOKS TRANSLATED INTO ARABIC AND PERSIAN

Many Arab scholars were sent by the Abbaside government to carry on research work at Takṣaśilā, which was then a great university, specialising in medicine. One Mank (Manek) cured the Caliph Haruna'r-Rashid of a serious disease and translated the work of a physician named Śaunaka into Arabic. Among the works translated into Arabic in this period are *Sūrya-siddhānta*, *Khaṇḍa-khādyaka*, *Caraka-saṃhitā*, *Sarpa-vidyā*, *Strī-caritra* and *Bodhisattva*. Portions of the *Mahābhārata* were translated into Pahlawi by Ṣāleḥ, son of Sho'aib and was retranslated into Arabic by Abu'l-Ḥassan' Ali Jī'i in the 1026 A.D.

Some works, whose originals are lost, survive in Arabic translations, e.g., *Asrārul-Mawālīd* (Secrets of Nativities), *Iḥdāthul-'Ālam waḍ'-Dawr-e-fi'l-Qirān* (Beginning of the World and Revolution in Conjunction) written by one Kanak (Gaṅga or Kank).

Stories from the *Hitopadeśa* and *Pañcatantra* were translated into Pahlawi under Nawṣerawān (531-579 A.D.), then from Pahlawi into Arabic by ibnu-l-Muqaffa' in 774 A.D., then again rendered into Persian verse by Rudagi in 925 A.D., and finally rendered into Persian prose by Abu'l-Ma'ālī Naṣrullah in 1144 A.D.

After the establishment of Muslim rule in India, the work of translating Sanskrit works into Arabic and Persian received a new incentive. In 1314, an Assamese Ṣūfī named Muḥammed translated the work *Amar Khaṇḍa* (?) by Kama (?) into Persian under the name *Baḥrul-Ḥayāt*. (Ocean of life) and during the reign of Muḥammed Tughlag (1324-61), Zīā-l-Nakhshabi rendered the *Śuka-saptati* under the title *Tuṭī-nāmah*.

Under Akbar, the *Atharvaveda* was entrusted for translation to Badāuni, who started the work with the help of a Brāhmaṇa named Bhavan, who had turned Muslim, and on his failure to do so, it was made over to Faiḍi and was finished by Hāji Ibrahim Sirhindī. Badāuni also started the translation of the *Rāmāyaṇa* in 1585 and completed it in 1588 with the help of Naqib Khān and Hāji Sulṭān. Faiḍi also prepared a translation of *Rāmāyaṇa* and produced a rendering of the two parts of *Mahābhārata* in 1589 and of Bhāskara's treatise on medicine in 1586.

Under Dārā Shikoh the translation work was carried further. The *Bhāgavata Purāṇa* was translated by Shaikh Aḥmed under the title *Ābe-*

Zindagi, the *Yoga-Vāsiṣṭha* was done by Mullā Muḥammad and the *Prabodha-candrodaya* by Munshi Banvalidās. Dārā himself rendered the *Upaniṣads* as *Sirr-e-Akbar* (The Greatest Secret) or *Sirr-u'l-Asrar* (The Secret of Secrets).

There is a Ms. *Kṛṣṇa-caritra* entitled by Zainu'd-Din Ali in the library of Gujarat Vidyā Sabhā, Ahmedabad. It is a translation of some Sanskrit work.

—*JOIB*, Vol. XII, No. 3, March 1963, pp. 251-28

Nair, V.G.

PIONEERS IN PĀLI BUDDHIST LITERATURE

Pāli Buddhist literature owes its development pre-eminently to three celebrated monk scholars—Buddhadatta, Buddhaghoṣa and Dhammapāla, whose life-history is shrouded in obscurity, but glimpses of it can be had from their own writings.

1. Buddhadatta, according to his own statements in the *Vinaya-vinicchaya*, *Abhidhammāvatāra*, *Madhurattha-vilāsinī* and other works, was born in early fifth century at Bhutha-maṅgalam on Kaveri river in Choḷa-deṣa. The place is identified as Koil Venni village, 20 miles east of Tanjore where, according to an inscription, Bhagavaddeva (i.e., Buddha) temple of Bhuthamaṅgalam existed. The discovery of a few images in the locality confirms that it was a Buddhist temple. Five unexplored mounds are believed to be the ruins of ancient *vihāras*.

Buddhadatta was closely associated with Kāñcīpuram, Uragapuram (modern Trichinopoly), Mayūrapuram (modern Mayavaram), and Kaveri-poompattinam. In the last-mentioned place, Buddhadatta lived for some time in a *vihāra* built by Kṛṣṇadāsa or Veṇudāsa, the minister of the Choḷa king. This city was an international port, where Aśoka is said to have built seven *vihāras*.

Buddhadatta was a celebrity of the Mahā-vihāra of Anurādhapura in Ceylon, during the reign of Mahānāma.

2. Buddhaghoṣa was also born in the early fifth century and was an associate of Buddhadatta. Some scholars opine that he was born in Gayā, or he hailed from Thaton in Lower Burma. The latest investigations prove that he was born in the Godāvarī regions of Āndhradeṣa.

Mahāvamśa states that he was born near the Bo tree in India. In *Visuddhimagga*, the author himself says that he was born in a place called Morandakhetaka which, according to the Archæological survey, is situated between two ruined villages in Guntur district of Andhra Pradesh. Numerous Buddhist remains have been unearthed in this locality.

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Buddhaghōṣa has given some important information about *Damīla-bhāṣā* (Tamil) and *Andhabhāṣā* (Telugu), but his information about Magadha is scanty, for he describes Pāṭaliputra as a port city.

Buddhaghōṣa has referred to the Buddha as *Guru* and *Śāstā*, which is the name of Buddha (*Amarakoṣa*). This confirms the view that Buddhaghōṣa was born in South India, where the Buddha was venerated as *Śāstā* or Teacher.

3. *Dhammapāla* mentions that he was born in a city called Tanjore on the banks of the *Tāmra-varṇī* in Pāṇḍyadeśa during the latter part of the fifth century. Tanjore of *Dhammapāla* has become extinct these days, but has been identified with a site in Tinnevely district of Madras.

Dhammapāla is the author of more than 14 works in Pāli, mostly composed while he lived in the *Padara-tittha-vihāra* at Negapatam, where Aśoka had built a *vihāra*. He was also a celebrity of the Mahā-vihāra of Anurādhapura in Ceylon. Legends tell that he lived at Thaton for propagating Buddhism.

Another *Dhammapāla*, an eminent Mahāyānist, and a great academician and educator, was also born in South India. He is the same *Bodhisattva* *Dhammapāla* under whom Śīlabhadra studied at Nālandā. He was born in Kāñcīpuram between 528 and 560 A.D.

—*MBō*, Vol. 71, No. 5, May 1663, pp. 87-91

Ojha, K.N.

KĀLIDĀSA-DARŚANAM (THE PHILOSOPHY OF KĀLIDĀSA)

There is a reference to the doctrine of soul (*ātmavāda*) in *Abhijñāna-śakuntala* of Kālidāsa, — that “in a case of doubt, the workings of the inner self are the surest guide.” Sri V. S. Agrawala has shown that the *Meghadūta* embodies a vast cosmological conception pregnant with subtle spiritual ideas. In the *devastuti* from the 16th to 33rd verse of the 10th canto of the *Raghu-varṇa*, there is a description of trinitarian aspect of the *ātman*. There is either the triple manifestation of one *ātman* according to the Vedānta, or the reference to the *Kūṭastha ātman* being mere witness of the creation, preservation and destruction of the universe according to the Sāṃkhya. This, however, is controversial. Though in the 13th verse of the second canto of *Kumāra-sambhava*, the poet has distinctly referred to the nature of *prakṛti* and *puruṣa*. In verses 4 to 15 of the 2nd canto of *Kumāra-sambhava* as well as in the 18th verse of the 10th canto of the *Raghu-varṇa*, he has accepted the idea of *advaita-vāda* (non-duality) adumbrated in the Vedānta. In this way, there is a sort of synthesis between Sāṃkhya and Vedānta in the works of the poet. At some places, the former is prominent, and at others the latter is uppermost.

— *KSVP*, Vol. 1, January 1963, pp. 16-24

Phadke, M.A.

KĀLIDĀSASYA UPĀSYA-DEVATĀ DEŚAŚ CA (FAVOURITE GOD AND THE HOME OF KĀLIDĀSA)

In the works of Kālidāsa, Śiva is referred to in various forms and ways. It is evident that he was a worshipper of Śiva. From the idea of the unity of Śiva and Pārvatī in the first verse of the *Raghu-vaṃśa*, it is assumed that Kālidāsa was the follower of Kashmiri Śaivism, but the favourite deity of Kālidāsa was, in fact, Śiva in his eight forms, which does not agree with the postulates of the philosophy of Kashmiri Śaivism. Therefore, though Kālidāsa lived in the neighbourhood of the Himālayan region, yet he cannot be held to have belonged to Kashmir.

Kālidāsa has given an eye-witness's account of the Himālaya and makes no secret of his devotion to it. Therefore, the poet may be said to have hailed from the Himālayan country. He did not belong to Kashmir as said above. Did he then belong to Nepal? But there the holy places, mentioned by the poet, are not traced. In fact, it appears that Kālidāsa was a resident of Mithilā somewhere near Darbhāṅgā. The author leaves the question open.

— *KSV*, Year 1, No. 1, January 1963, pp. 101-105

Raghavan, V.

A NEW PLAY OF THE TENTH CENTURY—ĀGAMAḌAMBARA BY BHAṬṬA JAYANTA

Jayanta Bhaṭṭa has been well-known to students of Indian philosophy for his *Nyāya-mañjarī*. But the only literary piece, that we have from Jayanta as poet is the present play. The play shows the author as the philosopher-poet that he is, and presents a philosophical and religious theme in a dramatic form. The play, *Āgama-ḍambara*, has a historical value of its own. Apart from the graphic picture of the life in the intellectual and religious circles in its times, the play throws historical side-lights on king Śaṅkaravarman of Kashmir (883-902) and his reign. The play is in four acts. It presents the adherents of different schools of philosophy as they prevailed in Kashmir in the time of the poet, the Mīmāṃsā, the Nyāya-cum-Śaiva, the *Āgama* (chiefly *Pañcarātra*) and the depraved ones among the Śaiva and the Nīlāmbara sects. The final message of the poet is that "The one Supreme Being, out of compassion for all beings, takes out of His own free will different forms and preaches different teachings, but whether he is called Śiva, Paśupati, Kapila, Viṣṇu or Śaṅkarṣaṇa, Jina or Buddha, it is all a difference only in name but not in reality.

— *SRA*, Vol. III, 1963, pp. 57-70

LITERATURE, ETC.

Thakkur, Ananta Lal**SAMSKRITA-SĀHITYE KĀLIDĀSA-CARCĀ (REFERENCES TO KĀLIDĀSA IN SANSKRIT LITERATURE)**

The author has traced the influence of Kālidāsa on later Sanskrit literature, Indian art and sculpture, grammar and philosophy. He has shown that Bhaṭṭoji Dīkṣita has tried to interpret many expressions of Kālidāsa in terms of the grammar of Pāṇini, and Kumārīlābhaṭṭa has quoted a line from *Śakuntala nāṭaka* (I, 21) in his *Tantravārtika*. Jayanta Bhaṭṭa has praised the sayings of Kālidāsa in his *Nyāya-mañjarī*, and Vijñāna Bhikṣu has quoted the same in his *Sāṃkhya-pravacana-bhāṣya*. In the poetic and dramatic works, such as the *Kirātārjunīyam* of Bhāravi and the dramas of Bhavabhūti, the influence of Kālidāsa is overtly or covertly ubiquitous. On the plays of Harsa, the influence of the *Mālavikāgnimitra* can be traced. The Sanskrit *Dūtakāvya* is a development of the *Meghadūta* of Kālidāsa. In the works of prosody and rhetorics and the works of Kṣemendra, there are numerous quotations from Kālidāsa.

At the end, the author of the present article has quoted many verses and sayings about Kālidāsa.

— *KSVP*, Year 1, No. 1, January 1963, pp. 1-10

Wright, J.C.**VR̥TTI IN THE DAŚARŪPAKA VIDHĀNĀDHYĀYA OF THE ABHINAVABHĀRATĪ: A STUDY IN THE HISTORY OF THE TEXT OF THE NĀṬYAŚĀSTRA**

This article is a study of the eighteenth chapter (viz., *Daśarūpaka-vidhānādhyāya*) of Abhinavagupta's gloss on the text of the *Nāṭyaśāstra*, consisting of a traditional commentary merely re-furbished by him. It is inconsistent, occasionally corrupt and frequently obscure, but it will prove to contain embalmed evidence of earlier states of text and commentary. The portions of the *Daśarūpaka-vidhānādhyāya*, examined in this article, may be considered to rest on a single archetype, and the alterations in the manuscripts were probably due to a continual process of readjustment of the text to bring it into line with the vagaries of the various commentators by emendations. At the end of the article, a list of textual corrections is given.

— *BSOAS*, Vol. XXVI, Part 1, 1963, pp. 92-118

XI. MISCELLANEOUS

Dave, T.N.

TECHNIQUE OF SŪTRA WRITING

The text of all the *darśanas* is in *sūtras*. But the style and technique differ considerably from *darśana* to *darśana* in accordance with the nature of the subject matter.

The Nyāya-Vaiśeṣika *sūtras* use the method of enumeration (*uddeśya*), classification (*vibhājana*), definition (*lakṣaṇa*) and verification (*parīkṣā*). There is practically no more room left for economy of words, especially in enumeration and definition.

The Nyāya-Vaiśeṣika hardly enters into dispute with rival *śāstras*; and when it does so, the controversy takes a simple form and is finished in a few *sūtras*.

To achieve brevity in expressing certain characteristics, *sūtras* employ ingenious devices, such as that of *jñāpaka* (indicator).

The *Yoga* being a practical science, the *sūtras* narrate the various yogic practices and extraordinary experiences. These *sūtras* are of the *vidhi*-type setting forth the *uddeśya* as well as the *vidheya*. The device of putting a word at the end of a *dvandva*-compound to save repetition is permitted by Pāṇini. It is followed in *sūtras* 2.18: *prakāśa-kriyā-sthiti-ślam*, in which *ślam* is connected with all the other three members of the compound. In such *sūtras*, no *anuvṛtti* is necessary. Most of the *sūtras* are of the statement type either defining something or predicating something to the *uddeśya*. The *hetu-vākyas* are few and far between. The *Yoga-sūtras* are therefore simple in construction, but difficult of interpretation owing to the use of technical terms in their obsolete senses.

The *Sāṃkhya-sūtras* are comparatively recent and there is not much to be noticed in them from the point of view of *sūtra*-construction.

The two *mīmāṃsās*, rival but sister schools, which have many common points and problems, have developed a technique of their own and have made a substantial contribution to the art of *sūtra*-formation.

— SPP, Vol. III, No. 1, February 1963, pp. 1-7

Habibullah, A.M.

AL-BIRŪNĪ'S INDIA

This is a Bengali translation of a portion of Abu Raihān al-Birūnī's *Tahqiq-m'alil-Hind*, written in Arabic and published from Hyderabad.

MISCELLANEOUS

Al-Birūnī's account has thrown a flood of light on Indian society, religion, culture and art of his time. The Hindus, just like the Greeks, he says, were not used to writing on parchment. They wrote on leaves of 'tuṣ' (*Bhurja*) or 'tāri' (palm), and got them bound into a *Punthi*. They had again different types of alphabets like *Siddha-mātṛka*, *Nāgara*, *Ardha-nāgarī*, *Gauḍī*, *Karṇāṭī*, etc., the *Siddha-mātṛka* being the most popular. They always began writing their books with the word 'Om', in the same way as *Bismillah* was used by the Islamic people while commencing their writing.

The Indians, al-Birūnī writes, have evolved an exhaustive system of denoting numerals, using different symbols and terminologies, e.g., Āryabhaṭṭa of Kusumapura, to quote only one, has coined various terms like *Ayuta*, *Niyuta*, *Prayuta*, *Koṣipadma*, *Prapadma*, etc., to express the numbers. Al-Birūnī admits that the Indians were far more advanced than the Arabs in this respect.

Alchemy and chemical analysis were widely known and practised by the people. Al-Birūnī has very strongly condemned some of these popular processes as detrimental to human life, by citing some contemporary and earlier stories of Vikramāditya, Bhoja, a king of Valabhī, etc. He has, however, praised some persons like Nāgārjuna, who wrote books on *Rasāyana*.

The warding off or removal of snake-poisons with the help of *mantras* was also very popular. But al-Birūnī has denounced them as fictitious and unworthy of credence.

—SP, Year 6, No. 2, 1962-63, pp. 124-40

Kosambi, D.D.

COMBINED METHODS IN INDOLOGY

This note suggests that the problems of ancient Indian Culture should be supplemented by intelligent use of archæology, anthropology, sociology and a suitable historical perspective.

People who live alike tend often to act and to think alike, especially if their historical development has followed parallel courses. Indian peasants in villages far from cities live in a manner closer to the days when the *Purāṇas* were written than to the descendants of the Brāhmaṇas who wrote the *Purāṇas*. Hence a study of peasant communities is helpful in understanding the social conditions prevalent in ancient times.

In modern science, it is recognized that variation is a very important characteristic of the material, particularly living organisms. A similar recognition must be given to this factor in the study of Indology. Patañjali gave an indication of this line of approach when he concentrated on local usages in the spoken Sanskrit of his day, e.g., 'goes' was *śavati*

in Kamboja, *hammati* in Surārṣṭra, *raṁhati* in the east, but *gamati* for real Āryans. The author illustrates his method by the study of the following words :

1. *Ibhya* occurs in *R̥gveda* (I.65.7) and has been interpreted by Geldner to mean the rich or the vassal. But in Aśoka's fifth rock edict the expression *baṁbhanibhesu* signifies the Brāhmaṇas and the men of lowest classes; and in Pāli *ibbha* is used for the lowest of menials, so that in the *Ambaṭṭhasutta* it is a term of abuse. In the *Chāndogya Upaniṣad*, the Brahmin Uṣasti Cākrāyaṇa is said to have begged the leavings of the *kulmāṣa* broth from the *ibhyas* in a village, who should be taken to represent the people of lowest class on the basis of the food they were taking. Thus, *ibhya* should be taken to mean a tribal caste of savages, viz., Mātāṅga, having the elephant for their totem.

2. *Sāmanta*—In the *Arthaśāstra* it means a neighbour or a neighbouring ruler. This word is not found in the *Manusmṛti* or the inscriptions of the early Guptas. Dharasena of Valabhi, who appears as the first *mahāsāmanta* in 527 A.D., is an independent king friendly to the Guptas. In the Mandasor inscription of Yaśodharman, *sāmanta* means a neighbour king. It is only in the charter of Viṣṇusena of 592 that *sāmanta* means a feudal viscount. This change in its meaning occurred within 60 years. The paucity of coins after the reign of Harṣa shows that in place of a money-economy, the barter-economy had become prevalent.

The *āṭavika-rājas* (forest chiefs) mentioned in the Allahabad Pillar inscription of Samudragupta shows that the great forest of North India was full of savages whom that emperor conquered. Remnants of that forest still exist between Allahabad and Banaras.

3. *Udumbara*—Przyluski treats them as an Austro-Asiatic people, who survived in pockets after the Āryan invasion and that of the Bāhlikas. But Aryanisation means primarily progress of plough-agriculture in fixed land-holdings, with a new social organisation to correspond. The Udumbaras were a tribe having the *udumbara* tree as their totem, into whom the Brāhmaṇas were adopted.

4. *Sakadani*—Przyluski derived *satakaṇi* from *kon* (son) and *sadom* (horse) of Munda languages. He thus considers the Sātavāhanas Austro-asiatics. But this totem is found all around the old world from the White Horse of the Saxons to the clan name Ma among the Chinese. In the *Kalki Purāṇa*, the form of this word is *saptivāhana* (having the horse as the vehicle), corresponding to it is *saptikarṇa* (born of the horse, *karṇa* being a sanskritisation of *kon*). Here also we have a savage tribe which later adopted the new economy and social organisation which goes by the name Aryanisation.

5. *Parallel development*—Brāhmaṇisation reflects the underlying change from food-gathering in independent tribal units to food-production.

MISCELLANEOUS

in a society that preserved endogamy and a (hierarchical) commensal tabu as features of its caste system.

Aryan is not a homogeneous unit over any considerable extent of time and space. Brāhmaṇa penetration into the priesthoods of comparatively savage groups is demonstrable from the earliest Aryan period down to the last century. The *gotra*—names *Śaigrava*, *Godhāśana*, *Śaunaka*, etc., show the process of the Brāhmanisation of totemic savage clans.

In this way, the myth of an unchanging cast is wrong. Words and terms have been undergoing changes with the passage of time. Development of language cannot be separated from succession of pre-historical stages through which a given society has passed.

—*IJ*, Vol. VI, 1963, NR. 3/4, pp. 177-202

Prasad, Nand Kishore

THE DEMOCRATIC ATTITUDE OF THE BUDDHA

Scholars like H. Oldenberg, S. Dutt and N. Dutt are of the view that Buddha was dictatorial in his approach. But his sermon to the Kālāmas, his injunction that 'you yourself must strive, the blessed ones are (only) preachers, and his directive that "the order is not dependent on him"' show his democratic attitude. Instead of applying force to solve any issue of the order, he always entreated his adherents to tackle it amicably.

Where the Jain teachers adopted the titles Gaṇadhara, Gacchācārya, Maṇḍali-Thera, etc., showing an autocratic bent of mind, the Buddhists were content with the modest titles of Dhammasenāpati, Dhammadhara, Vinayadhara, etc. Buddha adopted the Licchavian constitution for his confraternity, which explains why Buddha was so popular among the Licchavis.

The monks held their property in common. All offerings made by individual donors went to the Saṅgha. On the initiation of a heretic into the Order, all his properties vested in the Saṅgha. After the demise of a monk or a nun, the Bhikkhu or the Bhikkhunī-Saṅgha was the heir to his or her belongings.

Individual, as well as society, was given a balanced importance in the constitution.

The followers of the order were free to learn the Buddhavacana in their own respective languages and dialects. The proposal of the Brāhmaṇa brothers, Yamelu and Tekula that the sayings of the Master should be rendered into *chandās* was turned down. The laity was treated more softly than the monks and nuns.

Thus the Buddha's administration of the Saṅgha resembled that of a real democratic system.

—*JOIB*, Vol. XII, No. 3, March 1963, pp. 299-310

Rizvi, S.S.H.

A UNIQUE AND UNKNOWN BOOK OF AL-BERŪNĪ, *GHURRAT-UẒ-ẒIJAT* OR *KARAṆA-TILAKA*

From the writings of the Abu Rayḥan Muhammad al-Berūnī, it is known that a very valuable book on Indian astronomy, named *Karaṇa-tilaka* of Vijayānanda, son of Jayānanda of Banaras, existed at the beginning of the eleventh century A.D. Berūnī gave numerous quotations from this book in his various works. The original Sanskrit work is lost, but it transpires that a marvellous Arabic translation of it, made by Berūnī himself, exists in the library of Dargah of Pir Muhammad Shah, Ahmadabad.

Berūnī has mentioned the name of *Karaṇa-tilaka* or *Ghurraṭ-uẒ-Ẓijāt* at many places and has given ample quotations from it. The Arabic manuscript of it was first referred to by Muhammad Nazim.

The real importance of *Karaṇa-tilaka* lies in the fact that it is a missing link between *Karaṇa-khaṇḍakhādyaka* of Brahma Gupta and *Karaṇa-kutūhala* of Bhāskarācārya, and is entirely based on *Sūrya-siddhānta*. The latter is thus proved to be older than the 10th century and is not modern as has been hitherto erroneously supposed.

The original Arabic manuscript of *Ghurraṭ-uẒ-Ẓijāt* consists of single articles, serially arranged, but the whole text has been divided into 14 chapters in the English translation with appropriate headings for each chapter. The original manuscript possessed by Berūnī was full of mistakes, which have crept into the Arabic translation, and the existing manuscript again contains many mistakes made by the scribe. All these mistakes have been corrected with full justification in the English translation.

Berūnī has not given a literal translation of the text, but has given a summary of the book in his own words. As he could not get hold of a copy of *Sūrya-siddhānta*, he could not know that *Karaṇa-tilaka* was actually based on it.

— IC, Vol. XXXVII, No. 2, April 1963, pp. 112-130

Sarma, M. V. Sridatta

INDIAN BIRD—MYTHS AND LEGENDS

In Indian thought, the bird, which soars up high in the sky symbolises the path of absolution or direct emancipation. In the *Varāha Upaniṣad*, mention is made of the two eternal paths of realisation, viz., direct (*sadyo-mukti*) and the progressive (*krama-mukti*). The former, expounded by Śuka, is called *vihaṅga-mārga* and the second, followed by Vāmadeva, is known as *pīpīlikā-mārga*.

Garuḍa is the type of Divine Energy among the winged creatures. He is the manifestation of the supreme spirit, which is spoken of in terms of the "beautiful-winged" bird (*suparṇa*) in the *Rgveda* I. 164.20.

References to swan (*haṁsa*), parrot (*śuka*), ruddy goose (*cakravāka*), peacock (*mayūra*), partridge (*tittiri*), and *ṭiṭṭibha* are numerous in Indian literature. In Kṣemendra's *Bṛhatkathā-mañjarī*, there are references to fabulous birds, particularly the two-headed eagle Gaṇḍabheruṇḍa, which could hold an elephant in each of its claws and beaks.

—*AP. Vol. XXXIV, Nos. 4-5, April-May, 1963, pp. 184-188*

Singh, Sarva Daman

THE ELEPHANT AND THE ARYANS

The proto-Australoids were perhaps the first people to domesticate and train the elephant; the words *gaja* and *mātanga* have been traced to the pre-Aryan peoples of India speaking Austric languages. From India, perhaps, it was taken to other parts of the world also.

The elephant is mentioned in the *Rgveda* as *mṛga*, *hastin* and *vāraṇa*, *ṚV. X.40.4* describes hunters following wild elephants, possibly to capture them. And *ṚV. IV. 4.1* thus addresses Agni: "Proceed like a king attended by his followers on his elephant (*ibha*): thou art the scatterer (of thy foes). *ṚV. IX. 57.3* compares Soma to a well-disciplined and obedient king of the elephants. A certain hymn of the *Atharva-veda* was entitled by Weber 'Taming of a wild elephant'. The *Tajurveda-saṁhitā*s refer to the elephant-keeper (*hastipa*) as a member of a regular profession. The *Vājasaneyi Saṁhitā* even mentions the sacrifice of elephants.

—*JRAS, Parts 1 & 2, 1963, pp. 1-6*

Sternbach, Ludwik

THE SUBHĀṢITA-SAṆGRAHAS: TREASURIES OF CĀṆAKYA'S APHORISMS

Most of the wise sayings dealing with *nīti* (*artha*) and *dharmo* were ascribed to the famous minister of Chandragupta Maurya—Cāṇakya. They were certainly not composed by him, but were only in *mojorem gloriam* ascribed to him. No wonder, they were profusely included in the Subhāṣita-saṅgrahas, proving that they were most popular among the Hindus. By far the greatest number of Cāṇakya's aphorisms, found in the Subhāṣita-saṅgrahas originated in the *Cāṇakya-rāja-nīti-śāstra* version, which is one of the least known in Europe and even in India today. Although it was very well-known in India sometime in the tenth and eleventh centuries A.D., when it was translated into Tibetan and included

in the *Tanjur*. It was independently included in the *Garuḍa-purāṇa* as its *Bṛhaspati-saṃhitā*.

In the *Śārṅgadhara-paddhati*, containing 4,689 verses, only 6 verses are ascribed to Cāṇakya, but 159 stanzas could be identified as Cāṇakya's. In the *Subhāṣitāvalī* of Vallabhadeva containing 2,527 stanzas, only one is ascribed to Cāṇakya, but 179 could be identified as attributed to him. In the *Sūktiratnāhara*, containing 2,327 stanzas, four are ascribed to Cāṇakya, though 82 could be identified as coming from him. In the *Subhāṣita-ratnākara*, there are 105 Cāṇakya's verses, most of which are found also in the *Bhartṛhari-subhāṣitam*.

—VIJ, Vol. I, No. I, March 1963, pp. 66-77

XII-A. PHILOSOPHY AND RELIGION (BUDDHIST)

Anand, Mulk Raj

THE LESSER VEHICLE, THE GREATER VEHICLE AND THE WORSHIPPERS OF THE MANY GODS

The sculptures in the Aurangabad caves are remarkable in the history of Buddhist art of India. As a background to the study of these sculptures, the author gives an account of the life of Buddha, handed down by tradition, and his teachings. The postulates of the original faith seem to have been transformed by the gradual accretion of custom, habit and idea and through the social changes of the centuries. Corresponding to the code for the monks, a code for the laity was evolved. Successive changes in social and cultural life necessitated new views and perspectives, which gave rise to the Buddhist councils, the last one under Kaniṣka being characterised by the crystallisation of what came to be known as the Lesser and the Greater Vehicles. In the early seventh century, the atmosphere of Buddhist monasteries is reproduced in the diary of the Chinese pilgrim Hiuen T'sang. There was hectic rivalry between the followers of the two vehicles. The Brāhmaṇical reaction was everywhere strong. Even in the south, the passing of Harṣa signified the beginning of the end of the faith of the Buddha. The hour was coming when the monks of Ajantā, Ellora and Aurangabad would be driven from their cells by the followers of Śiva—the triumph of Hinduism over Buddhism was at hand! The last caves in Aurangabad have figures of Hindu deities.

In the south, a beautiful Buddhist art was growing at Amarāvati and Nāgārjunikoṇḍa after combining the best traditions of Mathurā and Bhilsā. But the waves of Hinduism were travelling up from the forest of Kurnool, the basin of Pennar, the plains of Tamil Nad and the foothills of Karnatak. The Chālukyas and the Pallavas were the spearheads of the new movements—Śaiva and Vaṣṇava.

The two groups of Aurangabad Buddhist cave temples are obviously contemporary with some of the Buddhist caves at Ajantā and Ellora. Here we find the fruition of the seeds of devotion that were sown in Buddhism with the appearance of the Buddha image, the earliest evidence of which is provided by the image on the Kaniṣka reliquary.

The article contains a description of some of the sculptures in the Aurangabad caves.

—*Marg*, Vol. XVI, No. 3, June 1963, pp. 15-34

Barua, R.

THE DEVELOPMENT OF BUDDHISM IN NĀGĀR JUNAKONḌA DURING THE TIME OF THE IKṢVĀKUS

The Ikṣvākus are a great name in the history of India. They came to occupy the Andhra territory in the Deccan after the fall of the Sātavāhanas about the end of the second century A.D. But they continued the earlier Sātavāhana tradition.

Cāṁtamūla I seems to be the founder of the dynasty. He was a Brāhmaṇical Hindu. But one of his daughters, Aṭavi-Cāṁtisiri, married to Khamdavisakamnaka, was a Buddhist. One of the Nāgārjunakoṇḍa inscriptions records a benefaction of Cula-Cāṁtisiri, wife of a general Khamdacalikiremmamnaka, which, according to Dr. D. C. Sircar, alludes to the Ikṣvāku princess.

Cāṁtamūla I was succeeded by his son Matariputra Virapuruṣadatta who was a great patron of Buddhism. It was during his glorious reign that the great *stūpas* of Nāgārjunakoṇḍa, Jaggayapeta, Salihunḍa, Goli and Sankaram were built, repaired and extended as far as possible. Learned monks and nuns were invited from different countries. Nāgārjunakoṇḍa became a great centre of Buddhism. Trade and commerce developed immensely. The Buddhists of Andhra maintained close relations with the Buddhists of Ceylon. Sea-borne trade was carried on from many centres like Kantakaselo. As Dr. Vogel says, "the devotees of the good law were largely recruited from the commercial classes and it was their wealth which enabled not only the merchants, but also their royal masters to raise monuments of such significance as the great *stūpa* of Amrāvati."

Ladies of the royal family of Virapuruṣadatta took a great part in propagating the Buddhist faith. The monastic establishments of Nāgārjunakoṇḍa and Jaggayapeta were mainly founded by Cāṁtisiri, Aṭavi-Cāṁtisiri, Cula-Cāṁtisirinika, Bhatidevā, Kodavalisiri and Bodhisiri. One of the *vihāras* was donated only for the use of Ceylonese monks who spread Buddhism in distant countries like Kashmir, Gāndhāra, China, Tosali, Vaṅga, Tambapanni, etc. Some *vihāras* were also visited by Hiuen T'sang in the seventh century A.D.

Virapuruṣadatta was succeeded by his son Cāṁtamūla II, and after him, the line of the Ikṣvākus becomes obscure.

The architectural techniques of the above *vihāras*, besides many others such as Bejwada, Chinnaganjam, Bhattipralu, are not only famous in the history of Indian art but they also greatly influenced the art of South-East Asia.

The above account is followed by a description of the contemporary Buddhist art and architecture under the following heads; temples (*chaitya*), Monasteries (*vihāras*), *stūpas* and Bas-reliefs and Sculpture.

—MBō, Vol. 71, Nos. 1 & 2, January-February 1963, pp. 11-16

Basak, R.G.

THE CONTRIBUTION OF BUDDHISM TO INDIAN THOUGHT

Buddhism is apparently a distinct movement in the development of culture and civilization in India.

Both Buddhism and Hinduism believe in the three cardinal doctrines of *duḥkha-vāda*, *karma-vāda* and *janmāntara-vāda*, but their conception about them is different.

The greatest contribution of the Buddha to Indian thought is his doctrine of *pratītya-samutpāda*, or the law of the chain of cause and effect, i.e., the origination of a thing or phenomenon depending on the other as its cause. In this link, there is a series of 12 *nidānas* or *hetus*, ranging from *avidyā* to *jāti* (birth) and *duḥkha*. Hence *avidyā* is, according to both Brāhmaṇical and Buddhist thought, responsible ultimately for all human sufferings.

The Buddhist ethics as promulgated by the precepts of *Vinaya-ṣaṭimokkha* and *Aṭṭhaṅgika-magga*, as well as the ten *veramaṇīs* or abstinences, is also not much different from the essential virtues advocated by the Hindu scriptures and *Gītā* and from asceticism. Thus, Buddha's teachings form, as it were, an ethical interpretation of the leading ideas of the earlier Hindu philosophy.

According to the Buddhists, the human body is a combination of five *skandhas* (viz., *rūpa*, *vedanā*, *saṃjñā* *saṃskāra* and *viññāna*) and is without a soul. A living being is termed *puḍgala* (ego)—nothing but a flowing stream of bodily and mental phenomena. Breaking of the combination of five *skandhas* is death, and their recombination by the force of *karma* and former life elements is rebirth.

The Buddhist *nirvāṇa*, according to some Buddhist texts, is the total annihilation of all the constituent elements, i.e., the five *skandhas*, but, according to Aśvaghoṣa, it is characterized by *niṣprapañca*, free from diffuseness, diversity, i.e., non-phenomenal. Buddhaghosa calls it *śūnya* or absolute, non-entity or non-existence. Other Buddhists believed *śūnya* to be beyond existence and non-existence, free from the nature of soul or non-soul. According to them, *prapañca* is unreal and only *śūnya* is real. Later Buddhist philosophers equated *nirvāṇa* with *tathatā* (ultimate truth) or reality—a state inexpressible in words. This conception is not different from the Brahman of the Advaita-vādins, and the Upaniṣadic description of the Self as *avyapadeśya*.

The Mahāyāna Buddhists were influenced by the *bhakti-yoga* principle of Hinduism. To some of them, *jñāna* did not matter so much as genuine *bhakti*; even a single obeisance to a *stūpa* or Buddha image could secure salvation.

Gauḍapāda, the *guru's guru* of Śaṅkarācārya, borrowed the terms, thought and method of Vasubandhu in establishing his theory of *Māyāvāda* and *Advaita-Brahmavāda*. The Buddhists are called *advaya-vādins*, and not *advaita-vādins*.

The Mahāyāna Buddhists deny the reality of the external world; they at the same time recognise an existence contained in thought and consciousness (the *bodhi*), which may be likened to the *citśakti* to the Brahman of the Upaniṣads.

Thus, Hinduism and Buddhism have influenced each other and have contributed a good deal to each other's philosophical thought. It may be declared that Buddhism is another phase of Hinduism and not a heterodox system of Indian philosophy.

—BRMIC, Vol. XIV, No. 9, September 1963, pp. 333-34

Bennett, A. A. G.

THE RISE OF THE MAHĀYĀNA IN INDIA

The over-all picture of the rise and development of the Mahāyāna consists in the appearance of groups of Buddhists with opinions differing from those of the Buddhists of the Ganges Valley, their fore-gathering in the North, North-West and West of India, the registering of a variety of their views in the work *Mahāyāna-śraddhotpāda* attributed to Aśvaghoṣa late in the first century, the development of the literature and systems of the *Prajñāpāramitā*, *Mādhyamaka*, and *Vijñānamātra* well up into the fourth century; these to be followed later by the productions of Chandrakīrti and Śāntideva in the seventh, the period of decay in giving place to *Bhakti*, and the final disappearance from India in the twelfth century.

Originally, the term 'Mahāyāna' was used for the First Principle, *bhūta-tathātā* or *tathātā*, the state of Absolute Truth. Aśvaghoṣa says, Mahāyāna is the Formative Principle which gave and still gives shape to the world, the kernel, heart, essence of things, or mind, the thinking faculty, of all sentient beings in the world, phenomenal and that transcending conditionality. Through this Formative Principle, we can disclose what the Mahāyāna signifies, because the Formative Principle in itself, involving the quintessence of the Mahāyāna, is *bhūta-tathātā* but becomes in its relative or transitory aspect, through the law of causation, *saṃsāra* in which are revealed the quintessence, the attributes and the activities of the Mahāyāna.

Some time after Aśvaghoṣa, the term 'mahāyāna' was taken in the sense of philosophical systems or religious dogmatics by way of distinguishing them from the systems of the Śrāvakas who were henceforth called Hīnayānists.

Genuine Mahāyāna Buddhism, as founded in *Lalita-vistara*, *Mahāvastu*, *Dīgha-nikāya* and *Prajñāpāramitā*, is devoted to the main Buddhist teachings, practice of the *śīlas*, the *pratyā-samutpāda* and the doctrine of *antāman*; and is strictly an Indian Buddhism. It does not cover Ch'an, Zen or other schools which, developing in countries outside India a thousand or more years after the *Parinirvāṇa* of the Buddha, pay little or no attention to the outstanding principles of the Buddha-dharma.

After thus pointing out the basic position of the Mahāyāna, the author traces dissensions that inevitably arose in the Buddhist fold, and discusses the development of the idea of Bodhisattva which was an essential feature of the Mahāyāna sect.

— *MBo*, Vol. 71, No. 6, June 1963, pp. 123-132

Bhikshu, Devapriya

CATUḤSMṚTI-VIJAḌITĀ ĀŚĀDHĪ PŪRṆIMĀ (THE ĀŚĀDHĪ PŪRṆIMĀ ASSOCIATED WITH FOUR MEMORABLE EVENTS IN BUDDHA'S LIFE)

This article relates some salient features of the life and teachings of Gautama Buddha with special reference to the Āśādhī Pūrṇimā. This Pūrṇimā is associated with the four principal events of the life of the Buddha, viz., (1) his miraculous birth, (2) his *mahābhiniṣkramaṇa*, (3) his *dharmma-chakka-pabattana* in Rṣipattana (Mṛgdāva) and (4) his delivering sermons to the *bhikṣus* on this day to observe the vow of staying at one and the same place during the three months of the rainy season.

— *BhV*, Year 51, Part 1, No. 2, July 1963, pp. 204-208

Chatterji, Pt. Jagadish Chandra

THE BUDDHA AND THE ĀTMAN

The Buddha has himself vehemently protested against the accusation that he is a nihilist. The word Ātman is used in two main senses. In one sense, it is the ever-changing perishable, egoistic, personal 'self' and in the other it is the immutable, imperishable, super-personal 'Being' behind all the ever-changing and perishable factors in a personality. It is the Ātman in the universal aspect which is supposed to have been denied by the Buddha. But he has nowhere said 'There is no Ātman' or 'This Ātman is Not'. He has, on the other hand, told Ānanda that he could not possibly do this as it would mean that he preached Annihilationism (*uccheda-vāda*).

It is evident from the *Alagaddūpama-sutta* that 'the Being that truly Is' means nothing else than the 'Infinite Knowingness', that is, *Tathāgata-viññāṇa*, which is the same as the Upaniṣadic Ātman.

The Buddha places the denial of Ātman in the category of Annihilationism and strongly repudiates the ascription of Annihilationism to himself. This is quite equivalent to a formal statement that the 'Ātman most certainly Is'. But he does not make such a statement, because it cannot be made with strict logical consistency of Ātman which is beyond all thought and speech.

Not only traces but adequate mention of the original teaching of the Buddha regarding the existence of Ātman are found in Pāli texts, but they have been either neglected, misrepresented or distorted by his Annihilationist followers. His earliest positive reference to the Ātman is found in the *Anatta-lakkhaṇa-sutta* where he mentions the Ātman along with five other factors (*skandhas*). This discourse has been terribly distorted by later Buddhists. The Pāli expression *anattan* has been taken as an adjective and thus distorted, it fits in well with the nihilistic dogma that there is no Ātman.

According to the Buddha, the Ātman must be some thing other than the *skandhas* because they are non-eternal, full of misery and perishable by nature.

The Buddha speaks of Nibbāna as 'the Being, the Absolutely fixed and firm and true, the Deathless, the Peace, the Good, the Secure'. All these are epithets applied to Ātman, the Brahman in Vedic Upaniṣads and allied literature. Despite this, certain scholars have tried to hold that Nibbāna is *anattā*, and they quote various authorities in support of this contention, but they can be easily shown to be misinterpretations.

—PB, Vol. LXIII, No. 3, March 1963, pp. 91-98

Chaudhury, B.

MISSIONARY ACTIVITIES OF THE BUDDHA IN MAGADHA

Soon after Siddhārtha became the Buddha (awakened soul) as a result of deep meditation and severe penance, he went to Banaras and delivered his first sermon there.

From Banaras he went to Magadha. At Gayāsīsa, he converted the Jāṭila ascetics and delivered his Āditya-pariyāya Sutta.

From there he went with his disciples to the Laṭṭhivana (Yaṣṭivana) of king Bimbisāra, where he delivered his discourse on the non-existence and transitoriness of worldly objects. Here he recruited many disciples of whom Śāriputta, Moggallāna and Mahākassapa were the most distinguished.

Though the Buddha throughout his whole life travelled all over Central India (Majjhimadesa), he repeatedly visited not only the chief cities but also distant villages and market towns of Magadha. He converted not only the general mass but also most of the adherents of rival

preachers like Saṅjaya, Nigaṇṭha Nātaputta, among whom were Upāli of Rājagṛha, Bimbisāra, Ajātaśatru, Dīghatāpassi, Dīghanakha (nephew of Śāriputra), Sakuladayī (who became an *upāsaka*), Moliyasevaka, etc. Among the Paribbājakas, converted by the Buddha, were Susīma, Sutava, Sajjha and Sāmandaka.

King Bimbisāra remained a close friend, strong adherent and patron of the Buddha from the time of the dedication of Veḷuvana up till the time of his death. On his advice, the Buddha introduced the performance of the *Upasatha* ceremony in his Order.

—*MBo*, Vol. 71, No. 6, June 1963, pp. 132-136

Khantipalo, Bhikkhu

BUDDHISM, AHIMŚĀ, AND TOLERANCE

The principle of *ahimśā* in Buddhism should be considered from three points of view. Ethically, it is a doctrine of non-offensiveness towards others, whereby their security, as well as one's own comfort, is upheld. Individual and social justice is quite impossible unless the ethics of non-harming is practised. Psychologically, *ahimśā* is practice in controlling and overcoming mental factors (*cetasikā*) such as anger, ill-will, and remorse. Not only abstention from hatred is necessary, but also its positive counterpart, the cultivation of the wholesome factors or *maitrī* (altruistic loving-kindness), *karuṇā* (willingness to share others' sorrows, compassion) and *muditā* (sympathetic joy). Philosophically, *ahimśā* implies that *karmas* (volitional deeds) have inherently sufficient energy to come at some time to fruition. The doctrine of 'conditioned co-production' (*pratītya-samutpāda*) is also connected with it. It teaches that all 'things'—events, places, beings, everything from the cosmic formation of galaxies to the components of a single thought—arise owing to conditioning factors (*pratīyaya*) of varying types and differing strengths. There are thus no beings or events arising from nothing. Nor is there anything arisen or produced from one cause. This teaching is not that of cause and effect, but rather of complexes of conditioning forces, operating on one another, throughout past, present and future, giving rise through this interaction to phenomena. Thus, what I call myself is dependently related to all other phenomenal events. To hurt others is thus to hurt oneself and to do injury to oneself is to harm all others; for here our idea of a separate personality, being, self, is seen to be false, and the artificial barriers between the 'self' and the 'other' are broken down.

—*AP*, Vol. XXXIV, Nos. 4-5, April-May 1963, pp. 180-183

Kropatsch, A.

THE MYTH OF BRHAMĀ'S BIRTH ACCORDING TO THE BUDDHIST VIEW

Buddha's version of the myth of Brahṁā's 'birth', found in *Brahmajāla Sutta*, is that this world shrivels up and blossoms alter-

nately. In the process of reblossoming, there is first the manifestation of a Brahma-heaven. There appears a non-material being feeding on joy, self-luminous, wandering through the firmament of rigorous beauty. When this being feels lonely, satiated, uncomfortable and agitated, other beings appear. The being who first appears then thinks that he is the all-conquering, all-seeing, creator—the great Brahmā.

According to the Buddhist, the first being separates himself from the self-luminous splendour of the involution period and appears in the Brahma-heaven for lack of intrinsic power and his entire Brahmāhood springs from his lack of memory of the periods before the present world-evolution. The Buddhist interpretation of the myth is that the present world and its reblossoming are only a reaction of an anterior process of shrinking and this game is being performed in unintelligible boundless rhythms since beginningless time, the God being only an instance within the endless numbers of cases of world events.

This interpretation, the author thinks, is in line with Barnett's description of all the spiral nebulae escaping from a fiery glowing primæval mass, Jeans's theory of formation of matter, and Weizsäcker comparison of the form of motion of the nebulae with splinters flying away from each other after an explosion.

The relation of Buddha's monk to the previous birth which he recalls by dint of arduous penance, earnestness and contemplation, the author compares to the relation of Christ to the Godly Father and in the monk's reminiscence, he finds a counterpart to Jung's theory of transmission of archetypes from distant ancestors.

— *MBQ*, Vol. 71, No. 5, May 1963, pp. 94-100

Murthy, M. Chidananda

BUDDHISM IN KARṆĀṬAKA

Buddhism, mainly patronised by the Great Emperor Aśoka and permeating almost every part of India, was never a dominant religion in Karṇāṭaka. Still Karṇāṭakā has a history of Buddhism stretching from the third century B.C. to approximately thirteenth century A.D. —a fact largely corroborated by many inscriptional evidences, archaeological findings and literary basis.

Siddāpura, Jaṭṭing, Rāmeśvara and Brahmagiri are the primary seats of Buddhism in Central Karṇāṭaka. In Northern Karṇāṭaka, it spread up to Banavāsi, Kopbal and Maski, while in west coast up to Manglore. The Southern part of Karṇāṭaka is absolutely devoid of any trace of Buddhism.

Evidences are not lacking to show that all the three branches of Buddhism, viz., Hīnayāna, Mahāyāna and Vajrayāna influenced Kar-

ṇāṭaka, Hinayāna prevailed in the city from third century B.C. to third century A.D., Mahāyāna from fourth century A.D. to approximately seventh century A.D., while Vajrayāna, also known as Tāntric-Buddhism, from seventh century onwards. No Buddhist work written in Kannaḍa has been traced so far probably because Jains, who superseded Buddhists, have destroyed them. But the spread of Buddhism in Karṇāṭaka is a historical fact.

— *QJMS*, Vol. LIII, Nos. 3 & 4, October 1962, and January, 1963, pp. 124-35

Nair, V.G.

BUDDHISM IN ANCIENT KERALA

Archæological and literary sources indicate that Buddhism was a popular religious faith in ancient Kerala. Jayasiṃha Perumal, ruler of Travancore (first century B.C.), was an ardent Buddhist. Another Kerala king Bana Perumal (third century A.D.) was also a Buddhist, who attempted to convert the Brāhmins to Buddhism, but failed and had to abdicate the throne. The rulers of Srimulavasam, situated near modern Alwaye (Travancore), were known as Mooshaka kings (*vide* an ancient Sanskrit work *Mooshaka-varṇsam*). In the ninth century, the Mooshaka king Varagunan propagated Buddhism not only in South India, but also in other parts of India. A Buddhist image bearing the inscription 'Dakṣiṇā-pathe mūlavarṇsa lokanātha', sent by him to Kandahar, was discovered by Prof. Foucher. He also built and maintained Buddhist shrines and monasteries in Kerala.

Epigraphical records of wealthy people who donated lands and money for the maintenance of shrines and monasteries, and ancient Buddhist images have been found at Mavelikkara, Kurunagapalli and Ambalapuzha Taluks in Travancore. Ruins of an ancient Buddhist shrine were found at Elimala near Cape Comorin.

The *Silappadikaram* and the *Manimekalai*, the two ancient classics in Tamil, give us glimpses of Buddhism in ancient Kerala. Cranganore was a noted centre of Buddhist culture. The Archæological Report of the late Gopinath Rao on the vestiges of Jainism and Buddhism in ancient Kerala also gives us glimpses into the history of Buddhism in ancient Kerala.

— *MBo*, Vol. 71, Nos. 3-4, March-April 1963, pp. 41-42

Narada, Maha Thera

NIBBĀNA

Comprehension of *Nibbana* is impossible by a mere perusal of books, nor can it be grasped by intellect alone. It is beyond the scope of logic.

To say that *Nibbāna* is nothingness simply because one cannot perceive it with five senses, is illogical. If *Nibbāna* be nothingness, then it should coincide with space (*ākāśa*); but it does not, because space 'is not' while *Nibbāna* 'is'.

That *Nibbāna* is one of the mental objects (*vatthu-dhamma*), decidedly proves that it is not a state of nothingness. Buddha has described it as 'Infinite', Non-conditioned, Incomparable, Supreme, Beyond, Security, Unique, etc., and again as 'unborn', 'unoriginated', and 'unmade', etc. *Nibbāna*, therefore, is neither a state of nothingness, nor a mere cessation. It is a state beyond expression which is obtained by self realisation.

It is attainable in this present life, if the seeker qualifies himself for it. When realized in this life, it is called *Sopādiṣeṣa Nibbāna Dhātu* and when after the dissolution of the body, *Anupādiṣeṣa Nibbāna Dhātu*.

Nibbāna, being non-conditioned, is eternal, desirable and bliss. "There is no spot looking East, South, West, or North, above, below, or beyond, where *Nibbāna* is situate, and yet *Nibbāna* 'is' and he who orders his life aright, grounded in virtue and with rational attention, may realize it. . . ." (*Milinda-paṇḥa*).

It is not something that is created, nor is it something to be created.

The chief difference between the Buddhist and Hindu conceptions of *Nibbāna* lies in the fact that the Buddhists do not believe in an eternal soul or a creator, while the Hindus do. The Buddhistic view is that from a metaphysical standpoint, *Nibbāna* is deliverance from suffering; from a psychological standpoint, it is the eradication of egoism. From an ethical standpoint, it is the destruction of lust, hatred and ignorance.

Though *Nibbāna* is not a pleasure that can be experienced, yet it is the highest kind of bliss. According to Robert Oppenheimer, the position of the electron neither remains the same nor does it change. It does not change with time, nor is that electron at rest, nor else is it in motion. In this respect, the *Nibbāna* resembles the electron.

— *MBo*, Vol. 71, No. 5, May 1963, pp. 74-83

Saṅgharakshita, Bhikshu

FOUR GREAT BODHISATTVAS

Bodhisattva Maitreya is popular both in Theravāda and Mahāyāna. Though his name occurs only once in the *Nikayas*, he is frequently alluded to in Pāli exegetical literature. Though he is at present a Bodhisattva of the ninth *bhūmi*, tradition speaks of him, by anticipation, as a Buddha. Of brilliant golden hue, he bears for emblems the wheel, the *stūpa*, and the sacred vase (*kalaśa*). Throughout Central Asia and the Himālayan borderlands his cult is strongest, as is manifest

from his numerous gigantic images, mountain rocks carved with the imploring inscriptions 'Come, Maitreya, come!' and even from the horse-races, held in his honour, during the Tibetan New Year.

Samantabhadra figures prominently in chapter XXVIII of the *Saddharma-puṇḍarīka* and the *Gaṇḍa-vyūha*. In iconography, he appears white in colour, bearing on a lotus his family emblem, the wheel. In China and Japan, he is called *P'u-hsien* and *Fugen* respectively and is shown of green colour and riding a white elephant.

Mahāsthama-prāpta (Attained to Great Strength), who figures in the *Amitāyur-dhyāna*, is the embodiment of power and has largely superseded *Vajrapāṇi* throughout the Far East. He is white or yellow, and holds either a bunch of six full-blown lotuses or a sword.

Kṣīti-garbha (Earth-womb) is more popular in the Far-East than in India. In China, he is called *Ti-tsang* and in Japan *Jizo*. He is connected with the depths and aspires to deliver sentient beings wandering astray in the five paths of mundane existence, but, he specialises in delivering them from hell. He is the supreme embodiment of spiritual optimism, the extremest development of Mahāyāna universalism and the principle of spiritual sublimation in its most radical aspect, powerful enough to transform not merely hell into heaven, but the foulest dregs of the *saṃsāra* into the pure radiance of *Nirvāṇa*. In China, he acts not so much as a Saviour from hell as the kindly superintendent of a prison, who preaches to the inmates and willingly procures their release. In Japan, he became not only a sort of god of the roads and the special protector of children, but also the patron saint of warriors. In India, he is depicted as yellow or green in colour, showing the 'earth-touching' gesture (*bhūmi-sparśa-mudrā*) with his right hand, and bearing in the left a lotus with the *Kalpa-vṛkṣa* or the wish-fulfilling tree.

—AP, Vol. XXXIV, No. 6, June 1963, pp. 238-240

Sangharakshita, Bhikshu

MORE ABOUT BODHISATTVAS

Besides Bodhisattvas who are not of the mundane but primarily of the spiritual order, the Mahāyāna recognizes another important type of Bodhisattva who is both human and historical.

This category consists of the most outstanding of those spiritual heroes, who as inspirers of movements and founders of schools, have been makers of Buddhist history and moulders of Buddhist thought, and have given a fresh impetus to the practice and dissemination of the Doctrine in times of stagnation and decay. Among them, towers the mighty figure of Nāgārjuna, and among other prominent personages, may be counted the names of Hiuen-tsang, Kumārajīva, Milarepa, Tsongkhapa (Tibet),

Nichiren (Japan) and "Laughing Buddha" or Maitreya in the form of a mediæval Chinese monk.

In Tibet, Bodhisattvas of this type are known as *Tulkus* (Skt. *Nirmāṇa-kāya* or 'created body'). Broadly speaking, *tulkus* are of two kinds, one, in which the succeeding human personality does not arise in dependence on the preceding one by virtue of the law of *karma*, but is voluntarily created by it out of compassion as a means of carrying on its mission. This series starts from Sārahapāda or Tāranātha and also from *Avalokiteśvara* or *Mañjuśrī*. Thus, it is a horizontal series.

In the case of the second kind of *tulku*, we are concerned with the direct emanation or manifestation—the word *avatāra* can also be used—of a non-human Bodhisattva. Though apparently horizontal, it is, in reality, a vertical series, the human personalities of which it consists being not so much a series of 'rebirths' as a succession of descents from a common transcendental source. To this series belong the Four Religious Kings of Tibet and the line of Dalai Lamas.

The liberal Mahāyānists, especially those of Japan, have begun to wonder whether the spiritual masters of other religions whose teachings in some points coincide with the Buddhas might not be Bodhisattvas. The names of Lao-tse, Christ, Eckhart, St. John of the Cross and Guru Nanak have been proposed in this connection.

But to interpret the ideas as liberally as this might be to obscure its real meaning. Distinction has to be drawn between those who, on account of their altruistic and dedicated lives, approximate to the conduct expected of a human Bodhisattva and those who are manifestations of one or another of the great Bodhisattvas for the fulfilment of a specific purpose.

—AP, Vol. XXXIV, No. 8, August 1963, pp. 353-355

Sangharakshita, Bhikshu

THE DIALOGUES OF THE BUDDHA

All the long dialogues of the Buddha are grouped together in the *Pāli Dīgha-nikāya*, and those of medium length in *Pāli Majjhima-nikāya*, the two of the four collections of the *Hīnayāna-sūtras* of the *Sūtra-piṭaka*. Though the *suttas* are termed dialogues, they might with equal justification be described as discourses.

There are immense differences in style, etc., between the Platonic and Buddhist dialogues, though both make extensive use of dialectics, allow free play to a spirit of refined and gentle irony, and employ a tone of debate that is invariably good-humoured, courteous, temperate and urbane. The Buddhist dialogues are not literary compositions; they are meant for Buddhist hearers, and not for western readers, and cannot be judged by purely literary criteria.

The *Dīgha-nikāya* consists of 34 dialogues and discourses, divided into three parts of 13, 10 and 11 *suttas*. Part I, known as *Śīlakkhandavagga*, is concerned mainly with ethical and spiritual topics, especially with Morality, Meditation and Wisdom. Part II is called the *Mahāvagga*, in which there are purely philosophical dialogues, rich in legendary and mythological elements. Part III comprises the *suttas* of miscellaneous character dealing with cosmogenesis, the two kinds of asceticism, the coming of Maitreya, the future Buddha, and the 32 marks of a Superman.

The *Majjhima-nikāya* consists of 152 *suttas* divided into a First, a Middle and a Final 'Fifty', with two extra *suttas* in the Final. The whole *Nikāya* is then subdivided into 15 *vaggas*, of which 14 consist of 10 *suttas* each and the 15th of 12. The 1st, 2nd, 11th, 12th and 13th *vaggas* are rather miscellaneous in composition. The dialogues of the third *vagga* centre around a single striking parable or simile. The fourth and the fifth *vaggas* consist of paired *suttas* in which the dialogues range from the lyrical to the controversial, from the analytical to the auto-biographical and their content is by turns ethical, spiritual, psychological and legendary. Sixth to tenth *vaggas* have their *suttas* classified, as it were, sociologically, according to the social status of the principal interlocutor. Thus, there are *vaggas* devoted respectively to house-holders, monks, non-Buddhist 'wanderers', kings, and Brāhmaṇas.

—*MBo*, Vol. 71, No. 5, May 1963, pp. 68-73

XII-B. PHILOSOPHY AND RELIGION (NON-BUDDHIST)

Agrawala, V.S.

THE GLORIFICATION OF THE GREAT GODDESS

The data of the *Devī-māhātmya* of the *Mārkaṇḍeya Purāṇa* (chs. 81-93) are symbolically explained in the light of Vedic concepts. 'Devī' is primæval cosmic energy, called *Vāk*, *Virāj*, *Mahat Mahimātā*, *Devamātā*, *Aditi*, etc., in the Vedas. It is a principle of auto-fission that the father-principle and the mother-principle emanate out of the one reality, spoken of as the two halves of a single egg.

The *Deva* and the *Asura* exist in the universal. The *Devas* are types of *Tajñā*, order, system, controlled movement. The *Asuras* represent *a-yajñā*, disorder, anarchy, riotous movement. The conflict of the *Devas* and the *Asuras* is the everlasting rhythm of the cosmic process. The goddess killing the demon *Mahiṣa* is its representation on the mythical plane.

The conflict of the *Devas* and the *Asuras* is three-fold: (1) *Pūrvacaritra*, the divine conflict against *Madhu* and *Kaiṭabha*, (2) *Madhyamacaritra*, the battle against the *Asura* *Mahiṣa*, and (3) *Uttaracaritra*, the battle against *Śumbha* and *Niśumbha*, that against *Caṇḍa* and *Muṇḍa*, and that against *Raktabīja*. The first relates to the plane of the mind or the Psychic Man, the second relates to the plane of *Prāṇa* or the Vital Man, the third relates to the *Pañca-bhūtas*, the Physical Man. In other words, the first corresponds to the plane of *sattva* or *manas*, the second to the plane of *rajas* or *prāṇa* and the third to the plane of *tamas* or *bhūtas*. The Āsuric darkness exists in the Psychic Man, the Vital Man and the Physical Man. *Śumbha* and *Niśumbha* are the *saṃkalpa-vikalpa* of the mind, the negative thought which cancels the positive thought. Unless the hostile mind is brought under control, the divine mind, with its clear decision and directive will, cannot prevail. Even when the mind is clear and the right course has been determined, the *Prāṇic* energy thwarts the will, and all the divine powers of the mind become dim. *Caṇḍa* and *Muṇḍa* represent the Āsuric nature of *Prāṇa*. Even when the life-force, *Prāṇic* energy, is properly regulated and brought under order, the physical bodily urges tend to disrupt the integration. The physical self in the disorderly aspect is *Raktabīja*, i.e., the person whose seed or birth is from blood. Since every drop of blood of *Raktabīja* is capable of raising a distinct bodily self, the Goddess has to lick up the blood of the demon *Raktabīja* in its entirety.

The conflict of the Goddess with the three types of demons is a symbol of the restoration of order on the three planes of mind, life and matter.

— Pur, Vol. V, No. 1, January 1963, pp. 64-89

Anwar, Ishrat Hussain

UPANIṢAD TATHĀ KORĀN (UPANIṢADS AND KORĀN)

There is much in common in Upaniṣads and Korān. The Upaniṣadic concept of Reality as *sat*—Being, *cit*—Consciousness and *ananda*—Bliss can be traced in Korān. The sayings of Ibrāhīm Alaihis-salām pointing out the ultimate unreality of the sun and the stars confirm that the Real is eternal and is not subject to death and decay. It is the ultimate ground of existence. The description of reality as *Jabbārul-mutakabbir* brings out that the consciousness or knowledge is not a predicate of Reality. It is *samad* or *be-nyāz*. Upaniṣads call it *nirguṇa* Brahman (attributeless Absolute). Descriptions of Allah as *Zāhir* (visible) and *Bātin* (invisible or immanent), and the *Avval* (first) and *Ākhir* (ultimate) show the Upaniṣadic concept of Brahman as one without a second. A comparative study of the Upaniṣads and Korān, if undertaken, will be a fruitful acquisition. It may be said with some amount of certainty that the Upaniṣadic stream of thought of unity in diversity, of the fellowship and brotherhood of all human beings is to be found in Korān in a novel garb.

— DT, Year 9, No. 3, July 1963, pp. 13-16

Bhatt, S.R.

DID RĀMĀNUJA ADVOCATE PAÑCARĀTRA AND ŚRĪVAIṢṆAVISM?

The author's thesis is that the theism propounded by Rāmānuja is not an outcome of his conscious effort to blend the Vedāntic metaphysics with Śrī-Vaiṣṇava and Pañcarātra religions. The *Viṣiṣṭādvaita* of Rāmānuja, according to him, is poles apart from Śrī-Vaiṣṇava cult, which is sectarian in character, practising ritualism as enjoined by *Pañcarātra Samhitās*. The Śrī-Vaiṣṇava tradition attributes to him doctrines which are not at all found in his writings. There is no element in Rāmānuja which is non-Vedāntic.

No wonder that the apostle Rāmānanda was not satisfied with his brother followers of Rāmānuja and established a new sect, presumably to escape Śrī-Vaiṣṇava and Pañcarātra practices. In Rāmānuja's works, there is no reference to Ālvārs and Ācāryas whom tradition regards as his spiritual teachers; nor did Rāmānuja ever meet Śrī-Vaiṣṇava Yāmuna, the author of *Āgama-prāmāṇya*. The Yāmuna to whom Rāmānuja pays his tribute of respect is another Yāmuna who has written *Siddhi-traya*.

The theistic and devotional tendencies which find their culmination in Rāmānuja's Vedānta are distinctly found within the intellectual theosophy of the Vedas and Upaniṣads. Rāmānuja never emphasised

the exuberance of feelings or erotic element in devotion. For him, *bhakti* means constant meditation. Perhaps he never read the *Pañcarātra Saṁhitās*.

—PQ, Vol. XXXVI, No. 1, April 1963, pp. 43-48

Bhattacharya, Chandrodaya

THE OBJECTS OF THE ADVAITIC TRANSCENDENTAL CONSCIOUSNESS

The author concludes that according to the Advaitic doctrine, extra-mental objects are revealed by the personal ego, i.e., by the transcendental consciousness as associated with some cognitive modes of the conscious mind. But, (i) the psyche and all its modes and states such as particular acts of knowing, willing and feeling together with their temporal order, their origin and dissolution, (iii) the states of wakefulness, dream and deep sleep, (iii) illusory objects, (iv) the real validity of valid cognitions and (v) the apparent validity of invalid cognitions—all these are revealed directly by the transcendental consciousness alone, without the instrumentality of any cognitive mode of the conscious psyche.

—PQ, Vol. XXXVI, No. 3, October 1963, pp. 179-87

Burch, George Bosworth

JAIN PHILOSOPHY AND MODERN SCIENCE

In nuclear physics, a non-Aristotelian logic is required. A "three-valued propositional logic" for quantum mechanics, in which propositions may be true, false or indeterminate, has recently been developed by Dr. Mary B. Miller. The principles of uncertainty and complementarity have expanded the domain where conventional two-valued logic must be abandoned in order to describe the facts. This is not, of course, the same as the Jain seven-valued logic (*syādvāda*).

The recent invention of the electron microscope has resulted in discoveries no less revolutionary for our understanding of life than those which followed the invention of the optical microscope three centuries ago. Then cells were discovered and now viruses have become visible. They are single molecules, smaller and less complex than cells, not eating or growing, yet reproducing like living beings, not by division as cells do, but by reduplication, exhibiting a "crossing over" behaviour somehow analogous to sex. Widely distributed in large numbers, they make the water, earth and air alive even apart from the presence of bacteria or other cells. This discovery has substantiated the Jain postulate that life is widespread in nature and that natural water has a principle of life in it.

Rachel Carson in the book, *The Silent Spring*, shows how by using insecticides people kill trees and other plants, birds, fish, wild animals,

domestic animals and in some cases even human beings. Jainism and science agree in this that we attack our fellow-creatures at our peril. We are one community of life, having quarrels and conflicts of interest, no doubt, but united in our common environment, where we shall live or perish together.

—AP, Vol. XXXIV, No. 2, February 1963, pp. 57-60

Chaturvedi, Giridhara Sharma

VĀCASPATIMIŚRA AND NĀGEŚA BHATṬA

Vācaspatimiśra has written illuminating commentaries on all orthodox systems of Indian philosophy. Whatever system he deals with, he represents it with meticulous correctness, so much so that it appears as if he is a staunch follower of that system. Nāgeśa Bhaṭṭa, however, points out in his *Vaiyākaraṇa-siddhānta-mañjūṣā* (in the chapter on *śphoṭa*-theory) that the concepts of "positive ignorance" (*bhāva-rūpa avidyā*) and "indescribability-theory of illusion" (*anirvacanīya-khyāti*) are not to be traced to the *Vedānta-sūtras* and Śaṅkara's commentary thereon, which seems to Nāgeśa to be a creation of the mind of Vācaspati. The author of the article proposes to examine as to how far the contention of Nāgeśa is justified and how far Vācaspati goes against the views of his predecessors.

Avidyā or "ignorance" in Advaita Vedānta is not merely the "absence of knowledge"; it is something positive. Older commentators, too, subscribe to this view of *avidyā* and explain it as indescribable. Padmapāda, a direct disciple of Śaṅkara, in his *Pañcapādikā* clearly upholds indescribability of *avidyā*. Thus, his views can safely be taken to be the views of his master. Moreover, it is evident from a close study of Śaṅkara's commentary on the *Brahma-sūtra* (I, IV—*ānumānika adhikaraṇa*) that both Bādarāyaṇa and Śaṅkara take *avidyā* to be positive. While commenting on the name-form aspect of God (*Brahma-sūtras*, Ch. II), Śaṅkara calls *avidyā* to be indescribable.

It is thus evident that Vācaspati in this view closely follows the author of the *sūtras* and the *bhāṣya*. Śaṅkara uses the word "power" or *śakti* for *avidyā*, which also shows *avidyā* as something positive. The use of the technical terms, *avidyā*, *anirvacanīya*, etc., by Vācaspati, does not show that he has deviated from the path adopted by Śaṅkara.

Nāgeśa, merely on the strength of a quotation from the *Vedānta-kalpataru*, proceeds with the idea that it was Vācaspati who introduced the conceptions of positive *avidyā* and indescribability theory of illusion in the Advaita Vedānta. But, evidently, Nāgeśa misunderstood the meaning of that passage. Therefore, Vācaspati has only clarified the Vedāntic concepts in the light of Śaṅkara's *bhāṣya* and the *sūtras*. The interpretation of Vācaspati's conception of *avidyā* by Nāgeśa seems to be far-fetched.

—PP, Year 9, No. 2, July 1963, pp. 23-31

Dandekar, R.N.

HINDUISM AND THE BHAGAVADGĪTĀ—A FRESH APPROACH

Brāhmaṇic thought, which was, in a sense, an exotic on Indian soil, may be said to have developed, both in logical as well as in chronological sequence, from the stage of the cosmic-heroic mythology and magic of the Vedic *saṃhitās*, through the stage of the mechanical sacerdotalism of the Brāhmaṇas to the stage of the monastic idealism of the Upaniṣads.

From very early times, there had existed in India, side by side with the hieratic Vedic religion, several popular tribal religions, which, with the variety of their gods and religious practices, came to be organised into one single but multi-charactered whole, which was held together by means of the thin thread of their allegiance to the Veda. This is the genesis of Hinduism. Thus Hinduism, in its origin, was verily a parliament of religions, over which the Veda formally presided, but whose normal functioning, like any other presiding authority in modern parliamentary systems, it does not seem to have noticeably influenced.

One very significant constituent of this all-inclusive Hinduism was Kṛṣṇa-ism. The religion of Kṛṣṇa is marked by a fundamental departure from Brāhmaṇism so far as its basic tenets are concerned coupled with a deliberate non-abjuration of loyalty to the Veda. The views of Kṛṣṇa, embodied in the *Bhagavadgītā*, differ from the doctrines of the Upaniṣads, which give the most consummate expression to Vedic thought. Whereas the Upaniṣadic attitude is essentially individualistic and, to a large extent, negative, the *Bhagavadgītā* teaches that man's chief duty is the promotion of *loka-saṃgraha*, that is to say, of the stability, solidarity and progress of the society. Similarly, whereas the Upaniṣadic ideal is a complete abnegation of action, the *Bhagavadgītā* preaches the pursuit of *loka-saṃgraha* through the fulfilment of *sva-dharma*, implying an active way of life. However, the *Bhagavadgītā* reconciles its ideal of *loka-saṃgraha* or social solidarity to the Upaniṣadic ideal of *mokṣa* or spiritual emancipation of the individual.

Kṛṣṇa sponsored a way of spiritual life in which everybody, irrespective of caste, creed or sex could participate. It was the way of *bhakti* or devotion with Kṛṣṇa as a personal god. Here we find a synthesis of *karma-yoga* and *bhakti*.

The *Bhagavadgītā*, instead of dilating upon the points of difference between the various systems of thought and practice, emphasised the points of agreement among them and thereby brought about a positive philosophical and religious synthesis.

—JOIB, Vol. XII, No. 3, March 1963, pp. 232-37

Dave, T.N.

THE TEXT OF THE VEDĀNTA-SŪTRAS

There are reasons to believe that, like the Vedic literature, the *sūtra*-texts in general and the text of the *Vedānta-sūtras* in particular have been handed down orally from generation to generation until they were reduced to writing. In the oral transmission, despite all the precautions and care, there has inevitably been some deterioration of the text. An attempt is made here to show that the text of the *Vedānta-sūtras* has suffered during the course of more than 2,000 years.

There is no material evidence as to how far the text of the *Vedānta-sūtras* has undergone change during the period between its composition and that of Śaṅkarācārya. Hence, we have to take it for granted that still the text of the *Vedānta-sūtras* given in the *Śāṅkara-bhāṣya*, is the most authentic one available. The *sūtra*-texts of the later *ācāryas* can be studied with reference to that of Śaṅkara and important conclusions can be drawn regarding the history of the text. The following ten *ācāryas* have been selected for the purpose of comparison :

- (1) Śaṅkara, (2) Bhāskara (3) Rāmānuja, (4) Nimbārka, (5) Mādhva, (6) Śrīkaṇṭha, (7) Śrīkara, (8) Vallabha, (9) Vijñānabhikṣu and (10) Baladeva.

A comparison of the *sūtra*-texts used by these ten *ācāryas* reveals that out of the 555 *sūtras*, 344 (i.e. 62%) show no variation at all. Of the remaining 211 *sūtras*, we find the following types of variations: (1) *Sūtras* vary in the presence or absence of particles like *ca*, *vā*, *evam*, etc. (2) Two *sūtras* are combined into one. (3) A *sūtra* is split up into two. (4) A part of the preceding *sūtra* is read with the following one and *vice versa*. (5) A new *sūtra* is added. (6) An old *sūtra* is missed. (7) The sequence of the *sūtras* is disturbed.

A study of the grouping of the *bhāṣyakāras* reveals several agreements and differences with Śaṅkara, from which certain conclusions can be drawn. Rāmānuja is the biggest centre of diffusion of readings; Nimbārka and Mādhva closely follow him.

A study of the text of Bhāskara convinces us that before Śaṅkara, there existed at least two *sūtra-pāṭhas* mutually differing in details. But the one adopted by Śaṅkara was considered to be the most authentic. On the basis of the evidence before us, the conclusion is irresistible that though subsequent *ācāryas* differed widely from Śaṅkara in their philosophy, they considered his text of the *sūtras* to be more reliable than that of any other individual *ācārya*.

—SPP, Vol. III, No. 1, February 1963, pp. 26-30

Dosajh, N.L.

YOGA PHILOSOPHY AND WESTERN PSYCHOLOGY

Yoga is a system of mental and physical discipline whereby the disciple attains self-realization through the methods of *hatha-yoga*, *kriya-yoga*, *bhakti-yoga*, and *jñāna-yoga*; or *rāja-yoga* which is a combination of all the above four. Psycho-analysis in Western Psychology provides knowledge to the individual about the workings of his own mind, thus helping him to lead a normal life. Whereas psycho-analysis enables one to come from the sub-normal state of mind to the normal level, *yoga* helps not only in achieving the normal state of mind but also going beyond that to the supernormal state or to the super-conscious level which enables the 'soul' to reach its final goal of liberation. *Suṣupti* and *svapna* states correspond to the subconscious states of the mind in Western Psychology, the *jāgrat* to the conscious, and *turiya* to the superconscious.

One fundamental difference between the two is that, according to the *Yoga* philosophy, the unconscious also retains impressions (*saṃskāras*) from previous lives which form the basis of tendencies and temperaments. The Western Psychology with its emphasis on objectivity and experimental techniques is still perfecting its tools to test the said beliefs regarding the continuance of *saṃskāras* of past lives. Carl Jung, however, comes very near to the Eastern *yogis* when he recognises the existence of 'archetypes' in the human *psyche*, which, according to him, are the precipitate of all human experience that lies in the unconscious, whence it powerfully influences our life. Now, the main difference lies in the origin of the 'archetypes' and *saṃskāras*. Jungian 'archetypes' are the result of inheritance of the racial unconscious; the *saṃskāras* also contain elements of the actions of the past lives. In other words, the former are due to the actions of our forefathers but *saṃskāras* are not only the result of the *karmas* of our forefathers, but also the result of our own *karmas* during the past lives and the present one.

In fact, *yoga* philosophy opens up a field for extending the horizons of the modern psychology—to investigate: (a) Is there anything like a past life or lives? Or what is soul and what does its transmigration mean? (b) If there is one or more past lives, whether the experiences thereof are passed on? (c) If yes, then how are those experiences passed on?

The *yogis* were able to arrive at the solutions of the said problems through their power of intuitive insight. Here again is the question of bringing *yoga* philosophy in line with the modern Experimental Psychology. The findings of the *yogis* as a result of their power of intuitive insight have got to fit in the frame-work of the scientific method before they can be accepted as scientific truths. For this purpose, the formulation of proper methodology is necessary.

—DI, Vol. III, No. 1, January 1963, pp. 40-43

Hellbom, A.B.

THE CREATION EGG

The creation stories which claim the egg as primæval substance in the creation may be classified into four types:

1. The Cosmic Egg or World Egg.
2. The Man or Mankind Egg.
3. The God or Hero Egg.
4. The Magic Egg.

A classification according to function is not easily achieved. The bounds as between myth and folk-tale are admittedly difficult of definition. The intention is only to present a preliminary survey of the distribution of an oral story theme and to discuss, in so far as space permits, different possibilities of analysis and methods of interpretation.

1. *The Cosmic Egg or World Egg* occurs only in myths. These are found in various countries in the Near East, Far East, Oceania, Africa, Europe and the Arctic.

2. *The Man Egg or Mankind Egg*. After the tales about the creation of the Universe and the earth, it would seem natural to present such tales as recount the birth of mankind or the first man out of an egg. They are not so numerous as those of the first category. The majority are myths. They are found in Far East, Oceania and America.

3. *The God or Hero Egg*. Of the egg stories those telling of the birth out of an egg of an extraordinary being, a deity, man or fabulous animal, are beyond question the most numerous. The form of these tales varies from myths to folk-tales and jests. These are distributed over countries of the Near East (India), Far East, Oceania, Australia, America, North Asia, Africa and Europe.

4. *The Magic Egg*. Only some random chosen instances, the inclusion of which under the concept "Magic Egg" is more or less justified, have been given in this part. The introductory geographic survey is excluded. The countries covered are China, Australia, Africa, West Indies, North America, North Asia and Europe.

In a summary given at the end, a few points for a continued analysis, some of central significance, others more marginal, have been discussed.

—*Eth.*, Vol. 28, No. 1, 1963, pp. 63-105

Herman, Arthur L.

MĀYĀ

In the earlier Upaniṣads, the doctrine of *māyā* is not clearly defined. There is a great controversy whether it appears at all, since the actual doctrine itself was not clearly defined until the philosophy of Śaṅkara made its appearance.

In the Upaniṣads, the two concepts of *māyā* and *avidyā* appear together, the former being an expression of God's hiddenness, the latter being an expression of the shortcoming of the viewer, who can, however, under proper direction, come to a state of knowing the Real as soon as *avidyā* drops away.

In the *Gītā*, Kṛṣṇa says that the power of *māyā* is used by him to create the world, which he also pervades. *Māyā* is a maker, a master, whom God in turn controls. He causes *māyā* to act through the *guṇas* to produce the illusion that is the world and, thereby, *māyā* produces *avidyā*.

Māyā from the root *mā*, 'to measure, to form, to build', denotes, in the first place, the power of a god or demon to produce illusory effects, to change form, and to appear under deceiving masks. Another rendering of *māyā* can, thus, be "divine arts." Here, *māyā* is the objectivising tendency of *ātman*, and since *ātman* is infinite, it is correct to say with Śaṁkara that *māyā* is without a beginning. According to Śaṁkara, the power of phenomenality or appearance, that is *māyā*, is the magic instrument by virtue of which the world is as it is, and as it appears, though it is only appearance.

The real truth of *advaita* and the greatness of Śaṁkara in properly interpreting *māyā* as neither real nor unreal.

— AP, Vol. XXXIV, No. 6, June 1963, pp. 231-237

Iyer, M.K.V.

AJĀTAŚATRU'S INSTRUCTION TO BĀLĀKI

Ajātaśatru's instruction to Bālāki is given in the form of a dialogue in the *Ajātaśatru Brāhmaṇa* of the *Bṛhadāraṇyakopaniṣad*. It consists of twenty brief passages, the first twelve mentioning Bālāki's inadequate ideas about Brahman, and the remaining eight Ajātaśatru's valuable instruction on the true nature of the highest reality from the stand-point of Advaita Vedānta.

Peculiarly enough, the Upaniṣad shows a Kṣatriya teaching the *Brahmavidyā* to a Brāhmaṇa. Ajātaśatru, the king of Kāśī, explains to Gārgya Bālāki the intricate *dyg-dṛśya* relationship, and analyses the states of dream and dreamless sleep. In fact, Bālāki's knowledge of Brahman was confined to the Conditioned One, which in its unmanifest state is known as *Īśvara*; in its partially manifest state as *Hiraṇyagarbha* and *Sūtratman*; and in its fully manifest state as *Virāṭ* or *Vaiṣvānara*. This conception admits of Brahman being viewed as an object in relation to a subject and as possessed of attributes. As an object, it becomes an aid or support for devout meditation. One may meditate on *saguṇa* Brahman

PHIL., REL. (NON-BUDH.)

in its real nature as the Creator, Sustainer and Destroyer of the Universe. Bālāki's twelve notions of Brahman, as sun, moon, lightning, and so forth, are such tangible aids for worship.

But none of the above can be called to be the Supreme Self. As Ānandagiri puts it, "Men of poor understanding worship the *Kārya*-Brahman (*Virāi*), those of average intellect worship the *Kāraṇa*-Brahman (*Iṣvara*), and men of the highest intellect worship the Non-dual Brahman or the Unconditioned Brahman. In fine, Ajātaśatru told Bālāki that, from the ontological standpoint, *nirguṇa* Brahman is ascertained to be the highest reality; and from the epistemological standpoint, the same *nirguṇa* Brahman is ascertained to be the ultimate subject of experience.

— PBh, Vol. LXVIII, No. 7, July 1963, pp. 376-82

Kalghatgi, T.G.

ŚAṬSTHALA AND GUṆASTHĀNA—A COMPARATIVE NOTE

This article makes a comparative study of *Ṣaṭ-sthala* of Vīraśaivism and *Guṇa-sthāna* of Jainism.

ŚAṬ-STHALA :

Vīraśaivism is an extension and development of the Śaiva cult. Śaivism developed into two forms—the Lingāyat religion (Vīraśaivism) in Karṇāṭaka and Kāśmīra Śaivism in the North. Vīraśaivism is a revived, regenerated and revolutionary form of Śaivism.

The ultimate goal of a Vīraśaiva is liberation of the soul from the bonds of empirical life, and union with the Ultimate Reality or *aikya*.

The word *sthala* is very important in Vīraśaiva philosophy. It has both a metaphysical and an ethical sense. In the metaphysical sense, it is the Divine or Ultimate Reality. In the ethical sense, it is a stage or step in the way to self-realisation. There are six (*ṣaṭ*) stages of self-realisation recognised in the Vīraśaiva philosophy, viz., (i) *bhakta-sthala*, the state of a devotee; (ii) *maheśa-sthala*, the stage of confidence in spiritual realisation, (iii) *prasādi-sthala*, the stage of a higher individual; (iv) *prāṇalingi-sthala*, the stage of a lesser divinity; (v) *śaraṇa-sthala*, the stage of a purified soul; (vi) *aikya-sthala*, the stage of union.

GUṆA-STHĀNA :

Jainism is a realistic philosophy. It is an old religion and it presents the pre-Aryan thought of the upper class in North-Eastern India. The Jains believe in the inherent capacity of the soul for self-realisation of the transcendental Self. The goal is to reach perfection, *Siddha*-hood. The Self-realisation is a long process and it consists of various stages of spiritual development. These stages, fourteen in number, are called *guṇa-sthāna*. They are (i) *mithyā-dṛṣṭi*, (ii) *sāsvādana-samyag-dṛṣṭi*, (iii) *samyag-mithyā-dṛṣṭi* (iv) *samyag-dṛṣṭi*, (v) *sāsvādana*, (vi) *deśavirata*

samyag-dṛṣṭi, (vii) *apramatta-saṁyatā*, (viii) *apūrva-karaṇa*, (ix) *anivṛtti-bādara-saṁparāya*, (x) *sūkṣma-saṁparāya*, (xi) *upaśānta-moha*, (xii) *chadmastha* or *vīta-rāga*, (xiii) *sayoga-kevalī*, and (xiv) the stage of absolute perfection *Para-brahma* or *Nirāñjana*.

If we compare *Guṇa-sthāna* with *Ṣaṭ-sthala*, we find that self-realisation is the end of both. One has in either system to proceed from ignorance to enlightenment, from imperfection to perfection. Both the systems believe in the inadequacy of the empirical existence and the urge for freedom from bondage. Predominance of spirituality is another common feature of the two religions.

The following points of difference may be noted :

(1) While Vīraśaivism lays emphasis on *bhakti* and self-surrender, in Jainism, there is no room for self-surrender to a higher deity.

(2) The Jains do not believe in a higher deity or God. When perfect, we are ourselves gods.

(3) *Karma* plays an important part in Jain theory of self-realization. The soul, which is pure and perfect in its real nature, gets entangled in the wheel of *saṁsāra* due to the influx of *karma*. This is not exactly the case in Vīraśaivism.

(4) According to the Jains, the soul is likely to fall from the heights of ascent in the process of self-realisation through slightest violation of conduct rules. In Vīraśaivism, on the other hand, every individual is assured of reaching the goal in this very birth.

(5) The ontological status of soul reaching the ultimate end is differently presented in the two systems in consonance with their metaphysical theory. While in the Vīraśaivism, a monistic system, the identity of the finite and the infinite is emphasised in the stage of *kaivalya*, in Jainism, the soul is said to retain its individuality in the highest stage of *ayoga-kevalī*.

—PQ, Vol. XXXVI, No. 2, July 1963, pp. 101-10

Kunhan Raja, C.

CĀRVĀKA SYSTEM

If Bṛhaspati, the poet and a god in *Rgveda* and the teacher of the gods in the later mythology, is the originator of the Cārvāka system of philosophy, this system must have been an orthodox system once. The writer claims to have studied the whole of the *Rgveda* thoroughly and his contention is that it is the Cārvākas who continue the thought-pattern of the Veda, and it is the later systems of philosophy that have deviated from it.

The principal doctrines of the Cārvāka system are: (i) there is no soul which is detachable from matter, (ii) there is nothing in the world

which cannot by its nature be known by man through direct experience, (iii) there is no inflexible law of causation, and (iv) there is no rigid uniformity in the world. In all these points, the Cārvāka system follows the Veda, and their doctrines are in conformity with modern thought. The world is a good world; man is a good man. The remedy for suffering is available in the world itself. There is no need to escape from this world and seek real happiness elsewhere. This entire matter-life combination is within the direct cognition of man.

The Cārvākas do not deny all inference. They only deny inference of that which is not by nature capable of being directly known. The writer believes that *Arthaśāstra* and *Kāmaśāstra* are remnants of the associates of the original Cārvāka system of philosophy. The basic texts of these *śāstras* are in *sūtras*. From this and other indications, the writer is of the opinion that the original text of Cārvāka system also was in the form of *sūtras*.

The Cārvākas do not object to the preformance of duties prescribed in these two *śāstras*, and the *Rāmāyaṇa* and the *Mahābhārata*. They believe that *dharma* is what regulates *artha* and *kāma* to help man to enjoy life which is the only goal.

—PQ, Vol. XXXVI, No. 1, April 1963, pp. 15-31

Kuppuswamy, B.

INTROVERSION AND ANTARMUKHI

According to the ancient Indian view, mental processes may be directed inwards or outwards to the objects for which the term *bahirmukhī* and *antarmukhī* have been used in *Lalita-sahasranāma*, *Yogavāśiṣṭha*, and *Pañcadaśa-prakaraṇa* of Vidyāraṇya.

But in the ancient texts, these terms have not been properly defined. In modern psychology, we come across two somewhat similar terms, extrovert and introvert, introduced by Jung. He looked upon these two as general attitude-types among human beings rather than mental processes. According to him, the extrovert is conditioned more by the objects, while the introvert is conditioned more by the inner self or the subject. Every individual possesses both these mechanisms of extroversion and introversion. An attempt has been made in this paper to discuss the relationship between these two concepts, the ancient Indian concept of *antarmukhī* and *bahirmukhī* and the modern psychological concept of extroversion and introversion.

Jung has shown that we can broadly divide life into two halves. In the first half of life up to the 35th or 40th year, the individual is dominated by the cravings for pleasure or power. He is more of extrovert than introvert in this stage. Then there is the second stage of life which aims at the building up of a state of wider and higher consciousness. This

stage is characterised by somewhat introvertistic tendency. Basing his conclusions on statistical tables, Jung has shown that there is a rise in the frequency of cases of mental depression in men above forty. The reason for this is mainly lack of adjustment with the changing time and circumstances.

Let us now see how the two Indian concepts of *bahirmukhī* and *antarmukhī* as well as *āśramas* are similar to the psychological concepts described above. It might be said that the individual starts his life as a *bahirmukhī* and when he reaches the middle age around 40 years, he becomes *antarmukhī*. The first two *āśramas* of life, *brahmacharya* and *gṛhastha* which seek to satisfy bio-genic and socio-genic needs of the individual, are distinctly *bahirmukhī*, whereas the last two *āśramas*, *vānaprastha* and *sannyāsa* in which all the mental energy is diverted towards integration of personality, represent *antarmukhī*. The first half of life leads to the promotion of ego and its involvement with the world. The second half, when the individual becomes aware of the limitations of the worldly pleasure, power, etc., and develops an objective attitude towards his own personality, leads to self-realisation.

—PQ, Vol. XXXV, No. 4, January 1963, pp. 265-71

Majumdar, A.K.

EARLY HISTORY OF THE VAIṢṆAVA FAITH

According to Sāṅkhya-Yoga, the realisation of truth is independent of the Vedic sacrifices. Possibly an effect of the Sāṅkhya doctrine was the emergence of the Pañcarātra, a form of non-Vedic religion, which accepted Vāsudeva as the highest God. Then came the *Gītā*, where we find a synthesis of the Vedānta, Sāṅkhya and the Yoga. It also introduced *bhakti*, yet it upheld the view of the efficacy of sacrifices performed without the desire to enjoy the results. The compromise failed. Buddhism raised its voice against the Vedic sacrifices, but it got entangled in Tāntric doctrines. Hence it had to be opposed. Śaṅkara preached *Jñānakāṇḍa* and introduced the *Pañcāyatana-pūjā* or worship of Viṣṇu, Śiva Śakti, Sūrya and Gaṇeśa, in order to unify different cults. He adopted the monastic tradition from Buddhism and his doctrine of non-dualism was akin to the Buddhist doctrine of nothingness (*śūnyatā*). Hence, its reaction came in the form of the *bhakti* movement in the South, led by Rāmānuja and Mādhva. In Bengal, Caitanya led the movement and the six Gosvāmins of Vṛndāvana carried it forward. These Gosvāmins provided a dialectical structure for Caitanya's doctrine of spiritualising all human sentiments. It is difficult to present their poetry, daubed in sentiment in English, but Dr. S. K. De has done it with considerable success.

—IAC, Vol. XI, No. 3, January 1963, pp. 249-54

PHIL., REL. (NON-BUDDH.) 171

McCormack, W.**LIṄGĀYATS AS A SECT**

The Liṅgāyat or Viraśaivas, are found in towns and villages of the Kannada-speaking region of South India, in Dharwar, Bijapur, and Belgaum districts of Mysore State. Their prominent attribute is the wearing of *Liṅga* on the body. The prophet Saint Basava founded or gave additional impetus to the Liṅgāyat movement in the 12th cent. A.D.

Bhandarkar (1928) was among the first to use the word 'sect' to describe the Liṅgāyats. It is intended to explore some application of this term to Liṅgāyat worshippers of Śiva.

The Liṅgāyats seem to conform to the European pattern of 'a spontaneous social movement which arises under describable conditions, splits off, goes through a period of acute self-consciousness and conflict which has value from the point of view of organisation, passes through another period of isolation and integration, in which a community form of life is likely to develop, gradually sets up contacts with the wider community, and finally shows a tendency to become absorbed into the inclusive group'.

In their conformity to a general sectarianization pattern, the Liṅgāyats are considerably akin to the Mormons of the Church of Latter-Day Saints. Both appear to have followed Wach's 'expanding type' of sectarian development.

From the religious point of view, the definition of membership in their religious group does not rest on the popular culture's symbols of wearing of the *liṅga* by men, women, and children belonging to the group, and their practice of strict vegetarianism. But a distinction can be seen between the outlook of priests and learned men (*śāstrīs*) and that of robed Liṅgāyat ascetics (*viraktas*):

According to Liṅgāyat priests, the sect membership follows from the employment exclusively of their services for the celebration of life-cycle and calendar rites. Their clientele, though not conforming to the practice of *liṅga*-wearing and vegetarianism, is considered to perform a role in life cycle and calendar rites. Thus, the religion of Liṅgāyats appears as much a religion of castes and localities as does Hinduism viewed from the position of the learned Brāhmaṇa.

The other side of the tradition of the ascetic or *virakta* element appears to condone the diverse practices of local and caste religions, but insists that Śiva be conceded first rank among the deities worshipped. In practice, the *viraktas* perform no rituals, but rather serve the function of attracting support for Śiva's worship, and sympathy for his devotees on the strength of the charismatic element of his personality and the status-honour of his role prerogative as an arbiter of religious activities. There

is at least an instance of a Muslim *virakta* drawing followers from Muslims, Liṅgāyat and other castes, which do not even wear the *liṅga*.

The widest and most inclusive definition of this sect, from sociological observation, depends on the joint (popular) criteria of *liṅga*-wearing and strict vegetarianism. Sociologically defined, the sectarian group is not hereditary, for converts are allowed to enter the group of vegetarians and *liṅga*-wearers by initiation.

The more meaningful application of the term 'sect' to Liṅgāyats would be its use in a comparative and historical sense. A single unitary definition of the Liṅgāyat group-boundaries and of a 'distinctive' Liṅgāyat culture was called for only after the appearance of the British judicial administration on the scene.

— *JRAI*, Vol. 93, Part I, January-June 1963, London, pp. 59-71

Mukharji, P.R.

INDIAN THOUGHT AND MODERN LIFE — SIGNIFICANCE OF THE INDIVIDUAL

In this first general lecture in a series of lectures on the subject, *Indian Thought and Modern Life*, the individualism of the Vedānta is contrasted with the individualism of the West. The latter kind of individualism, as described by Thomas Merton in his book *Disputed Questions*, has been the apparent ideal of western societies since the industrial revolution, and is primarily an economic concept. It has led to the present irresponsibility, inertia, and 'passivism, eulogized as *laissez faire*, resulting in spiritual atrophy.

The Vedāntic individualism, as explained in the *Upaniṣads* and *Gītā* is large enough to contain all the diversities of all the universes, and can yet be small and humble enough, without losing a sense of proportion, perfectly to fit and mould any organisation or society. According to this conception, the individual is both the *Paramātmā* and the *Jīvātmā* with communion between the two unbroken. He is both the *sindhu* and *bindu*, the macrocosm and the microcosm, the cosmic and the particular.

The Vedāntic individualism rests on the practice and realization of the fact that the individual is not a limited, self-enclosed, separate, physical entity, divorced from nature and the universe. This significance of the individual makes for creative living. It lifts him out of his obsession with and dependence on things. It releases him from the prevailing hypnosis and mass mechanical routine. The individual then realizes that he is not merely a model of the universe but is the universe itself.

— *BRMIC*, Vol. XIV, No. 9, September 1963, pp. 349-54

Nagaraja Rao, P.

THE PHILOSOPHY OF DR. S. RADHAKRISHNAN

Radhakrishnan's idealism discloses the influence of Śaṅkara, Hegel, Plato and the doctrines of different philosophers of evolution. The central philosophical category in his idealism is the primacy of the spirit and its manifestation in matter, life, mind and self. The Spirit is dynamic energy. Its characteristics are creativity, order, change and progress. The spirit is the Absolute, which is not exhausted in its manifestations in the form of this world. Time, God and World are co-eval. God is organic with the world.

The human self is an organised whole, not a fallen creature born in sin. Man and Spirit are akin to each other.

The concept of intuition is central to Radhakrishnan's thought. Intuition is not contra-intellectual, but is trans-intellectual. It is the response of the whole man to reality. We discover by intuition, we explain by logic.

The future religion of the world is the religion of the mystics. Religion today has to face science on one front and humanism on the other.

Radhakrishnan's idealism gives a balanced picture of the relation between the individual and society.

— IAC, Vol. XI, No. 3, January 1963, pp. 255-59

Nahata, A.C.

ṢAḌ-DARŚANIYON KE 102 BHEDA (102 SCHOOLS OF THE FOLDERS OF THE ṢAḌ-DARŚANAS)

The number six has become conventionally fixed for the systems of Indian philosophy. Some non-Jain writers exclude the Jain system while others exclude both the Jain and the Buddhist systems from this conventional number six. The enumeration of the six orthodox Vedic systems also varies considerably according to *Jñāneśvari*, Tukārāma's *Abhaṅga*, etc.

In his *Vimala-prabandha* (1511 A.D.), the Jain poet Lāvaṇya Samaya mentions that each of the six systems is subdivided into six schools without, however, mentioning the name of any of those schools. Three manuscript leaves, found from three different places, give the names of 102 schools, each system having 17.

In the June 1963 number of *Anekānta*, Prof. V. D. Johrapurkar has made a mention of the 96 schools of the six systems of philosophy as recorded in the *Dharmāmṛta* of Guṇakīrti. How the addition of one school took place in each of the six systems of philosophy requires investigation.

— Ane, Year 16, No. 3, August 1963, pp. 136-37

Nayagam, X.S. Thani

INDIAN THOUGHT AND ROMAN STOICISM

When Indian thought is compared with early Western Philosophy, the Orphic and Pythagorean schools, Platonism, Epicurianism, neo-Platonism and Stoicism, are those most mentioned.

Now, Stoicism as a system of philosophy originated in Greece and was later expounded in Rome. Some of its principal tenets seem similar to beliefs also obtaining in antiquity both in China and India. In India, the isolated life of ascetics, the control and extinction of desire, the indifference to pain and pleasure, the search for mental calm, the theistic and monistic order and harmony verified in the universe, and the human participation of divinity are possible fields of comparison with Roman Stoicism. The *Bhagavad-gītā*, the *Dhammapada* and the *Tirukkuṟaḷ* may be cited in this connection.

The present article deals with two or three elements that may be termed 'Stoic' as they are found in Latin and Greek literature of Rome, and in the classical Tamil literature ascribed to the same first two centuries of the Christian era. The comparison is made more resourceful and apperceptive because of similar political and commercial factors which contributed to the widening of horizons in the two areas and because of the two-way trade then obtaining between the Tamil country and the Roman empire. The archæological findings and the testimonies of Eratosthenes, Megasthenes, Pliny, Plotemy, etc., amply prove this cultural contact. It is interesting to note that while Grecian contacts with India occurred through the overland route and are confined mostly to Northern India, the Roman contacts occurred mainly by the sea-route and during the first two centuries of the Christian era, were predominantly with South India.

The *Tirukkuṟaḷ* (first or second century A.D.) expresses a motive to embark on a life-long education of the self, a process so clearly outlined in Confucius and Plato. Again, the peculiar outlook of cosmopolitanism is strengthened by a sort of triple loyalty in Tamil thought: one to a particular Tamil kingdom; the second, to a citizenship in the pan-Tamilism of three kingdoms; and a third, to a citizenship of the world.

The structure of Tamil society was very different from the Brāhmaṇical. There were no distinctions and disabilities arising from caste divisions. Education and perfectability were open to all groups. Their literature was, therefore, the literature of the people, not of an aristocracy or of an *élite*.

To Tamil thought, more than to any other section of contemporary Indian thought, the ideal of a Wise or Complete Man of human proportions with human qualities was fundamental. He is not to be an anchorite, nor a recluse, nor a *nuni*, nor even a *superman*, nor a *mahāpuruṣa* with ³²

marks. He should be the ideal lover, ideal husband, ideal parent, ideal citizen, ideal friend, and what not. He should be possessed of the highest intellectual, moral, emotional and æsthetic faculties. His aim should be the development of individual excellence by a complete dedication to his social and civic duties.

Just like the Stoics, the Tamil poet-philosophers of the first-second centuries made altruism as the basis of life, i.e., to live not for the self but for others. Like the Stoics, again, they overlooked the differences of race, of colour and of class, in one great cosmic unity.

— TC, Vol. X, No. 3, July-Sept. 1933, pp. 1-36

Sastri, P.S.

ŚAṂKARA'S CONCEPTION OF THE WORLD IN PRAPAÑCASĀRA TANTRA

The *Vedānta-sūtra*, if brought into relation with Śaṁkara's Tāntric works, confirms the positive character of the Universe of persons and things, and refutes the charge against him that his approach to the problem of the external world is mainly negative. What Śaṁkara has said in his *Prapañcasāra-tantra*, which was commented upon by his disciple Padmapāda, lends strength to this contention.

1. In the *Vedānta-sūtras*, Śaṁkara clearly postulates two levels of reality from the standpoint of the individual—one conditioned by empirical names, forms, change, and difference, and the other unconditioned or Absolute which may be viewed as Being. As the entire world has its being in Brahman itself and partakes of the character of the Absolute, the world of infinite beings and things including the God of religion cannot be an unreal reality.

2. Reality is designated *śakti* in *Prapañcasāra-tantra* which appears as *prakṛti* or *pradhāna*, the matrix of the elemental world and the life of all that lives. *Prakṛti* is a concrete entity, though her supreme form is *Māyā*. As the imminent principle, she is all and is in the form of all. Thus, the world is not a nonentity and, doubtless, has a certain reality.

3. *Māyā*, *prakṛti* or *śakti*, according to Śaṁkara, is an indeterminate entity which makes creation and even activity possible. The principle of *Māyā* is responsible for the emergence of names and forms, though it can be described as neither real like Brahman, nor non-real like the water in a mirage. This unique synthesis of the real and non-real is at the very basis of all finite experience.

4. Commenting on the opening verse of the *Prapañcasāra*, Padmapāda observes that the world is one mysterious (*apūrva*) evolution of Reality. The evolutes then necessarily claim some reality.

5. Since this *Prakṛti* becomes creative only because of the Absolute Reality, it is said that the Ultimate Reality is the ground of all the products of *prakṛti*, and that the entire universe partakes of the nature of the Absolute.

6. In a different context, *Prapañcasāra* identifies Brahman with *bhūh* (mere existence), *bhuvah* (all elements comprising the universe and their cause) and *svah* (the guide and the self of all this).

7. The experiences of our waking life, Śaṅkara admits in his *sūtra-bhāṣya*, are not unreal, since they are not sublated in any other state of empiricity.

8. Not only the world but also the Absolute is *anirvācya* or inexplicable for being not an object for a subject. It is self consciousness which is the Ultimate Reality, and it is, as such, not a knowable or explicable object.

— PB, Vol. LXVIII, No. 2, February 1963, pp. 62-66

Singh, Ramjee

JAIN MOKṢA IN THE PERSPECTIVE OF INDIAN PHILOSOPHY

The author thinks that there are two different approaches to the conception of *mokṣa* (liberation) in Indian philosophy:

1. The materialistic conception of *mokṣa* of the Cārvākas, and
2. The non-materialistic conceptions:
 - (a) Positive conception of Vedānta and Jainism.
 - (b) Negative conception of the Buddhists, Nyāya-Vaiśeṣika and Mīmāṃsakas, and
 - (c) Neutralistic conception of Sāṃkhya and Yoga.

Jainism, however, shares the realism of the Vedas, the idealism of the Upaniṣads, the worship call of the Purāṇas, the colourfulness of the Epics, the logical analysis of the Naiyāyikas, the atomism of the Vaiśeṣikas, the metaphysical dualism of the Sāṃkhyas, the mysticism of the Yogins and most surprisingly even the monistic trends of the Advaitic Vedānta. This is the Jain breadth of vision according to the author.

The Jains believe that soul possesses the material *karma* and that this possession is beginningless. *Mukti* is total deliverance of the soul from *karmic* veil, which can be *jīvan-mukti* or *videha-mukti*. But this duality of *mukti* in Jainism is perhaps a legacy of the Upaniṣadic influence. Since the Jinas believe in release through the dawn of wisdom and the annulment of nescience, *jīvan-mukti* is the one and the only legitimate concept.

The Jinas think that though the soul is constitutionally free, this freedom cannot be manifested without spiritual discipline. This is in consonance with the Jain doctrine of *satkāryavāda* which makes a distinction

between the manifest and the unmanifest. Hence, *mokṣa* in Jainism is not something new. It is a re-discovery of man himself through self-realization. The Jains have worked out a scheme of manifestation. True happiness, according to them, lies within.

— *PQ*, Vol. XXXVI, No. 1, April 1963, pp. 55-66

Thakur, Anantalal

VĀTSYĀYANA AND THE VAIŚEṢIKA SYSTEM

Works on *Vaiśeṣika-darśana* are quite few. Some welcome light has been thrown on the textual and exegetical problems by the discovery of works like the *Kaṇāda-sūtra-nibandha* of Bhaṭṭa Vādindra, the *Vaiśeṣika-sūtravṛtti* of Candrānanda and a fragmentary *vṛtti* written during the reign of Ballālasena of Bengal. Vātsyāyana in his gloss on *Nyāya-sūtra* has quoted a number of *Vaiśeṣika sūtras* without mentioning their source. Though sometimes the readings slightly differ from the current text of the *Vaiśeṣika-sūtras*, but that does not stand in the way of recognising the quotations. For instance, the *sūtra* “*aneka-dravya-samavāyād rūpa-viśeṣāc ca rūpopalabdhīḥ*”, accepted as a *Nyāya-sūtra* (III.1.38.) is, in fact, the *Vaiśeṣika-sūtra* (IV. 1.8).

Besides the quotations from the *Vaiśeṣika-sūtras*, Vātsyāyana refers to some tenets common to Nyāya and Vaiśeṣika and attributes them to the Yogas (a term used for the Vaiśeṣika system). After enumerating and defining the objects of cognition according to the Nyāya system, Vātsyāyana adds that there is another set of objects of cognition, viz., substance, quality, action, universal, particular and inherence, which are Vaiśeṣika categories. Similarly, Vātsyāyana states that mind is a sense-organ, but this is not the view of the *Nyāya-sūtras*. Hence, the writer here seems to refer to the view of Kaṇāda. Likewise, the view that sound, an attribute of *ākāśa*, is liable to production and distinction just like knowledge, has been alluded to by Vātsyāyana; it is of Vaiśeṣika origin.

Thus, it is clear that Vātsyāyana attaches great importance to the *Vaiśeṣika-sūtras* and its tenets. He minimised the gulf between the Nyāya and Vaiśeṣika systems and paved the way for the synthesis visible in the Nyāya-Vaiśeṣika works of the later period.

— *VIJ*, Vol. I. No. 1, March 1963, pp. 78-86

Upadhye, A.N.

KĀRTTIKEYĀNUPREKṢĀ—EK ADHYAYANA (A STUDY)

Kārttikeyānuprekṣā or *Kārttikeyānuprekṣā*, which was known as *Vārāsa-Anuvekkhā*, is an important Jain work. It is a source of religious inspiration to Jain monks and *śrāvakas*. Several manuscripts of it are preserved in the Jain *bhāṇḍāras*. It was edited by Dr. Adinath

Neminath Upadhye and published by Rai Chandra Śāstra-śālā, Agās, in 1960.

Jain philosophy recognizes twelve *anuprekṣās*, which are also mentioned by Umāsvāti, Kundakundācārya, Hemacandra and other Jain writers. The word *anuprekṣā* is interpreted variously as signifying 'thinking, reflecting, introspection, study of the sacred texts, etc.' Ordinarily, it is considered to be a means of self-realization, and includes all the doctrines and philosophical theories of the Jains. Sometimes, the word *bhāvanā* is used as synonymous with *anuprekṣā*.

Later Ācāryas might have changed the original title, *Vārasa-anuprekṣā* to *Svāmi-kumārānuprekṣā* in order to distinguish it from Kundakundācārya's work of the same name. This title is the oldest so far known from a manuscript of V.S. 1503 preserved in the Bhandarkar Oriental Research Institute, Poona. How did the commentator Śubhacandra happen to change the word *kumāra* to *Svāmi-Kārttikeya* in the title of the work is not known.

Although Hariṣeṇa, Prabhācandra, Nemidatta and other Ācāryas have given biographical accounts of Svāmi-Kārttikeya, they have said nothing about his connection with Kumāra; nor have they attributed the authorship of the work to him.

Nothing is known about the date of the composition of the work, but on the strength of the external and internal evidence, it may be placed some time between the 10th and 13th centuries A.D.

— *Ane, Year 15, No. 6, February 1963, pp. 244-252*

XIII. POSITIVE SCIENCES

Gopal, L.

ANTIQUITY OF IRON IN INDIA

Max Müller is not certain whether the word *ayas* in the *Rgveda* refers to copper or iron, but Schrader points out that it refers to pure dark copper.

In *Śatapatha Brāhmaṇa*, *ayas* is used for any metal other than gold and silver, but when it is mentioned along with *śyāma* or *loha* (or *lohāyas*), it also sometime indicates some specific metal.

In later Vedic literature, like the *Atharvaveda*, *Vājasaneyi*, *Taittirīya*, *Maitrāyaṇi* and *Kāṭhaka Saṁhitās*, the terms *ayas*, *śyāma*, *loha*, *hiranya*, *sisa* and *trapu* are mentioned as names of six metals. Here *śyāma* (black) and *loha* (red) would seem to signify iron and copper respectively. Thus, the literary evidence suggests c. 1,000 B.C. as the lower limit for the introduction of iron in India.

Archæological evidence shows that Harappa culture was essentially a chalcolithic culture (1,500 B.C.). Excavations in the Gangetic valley show that the earliest datable use of iron is mostly associated with the people using Painted Grey Ware. At Hastināpur (c. 1,100 B.C.) lumps and not regular objects of iron were found; at Alamgirpur, a site contemporaneous with Hastināpur, but having a longer life, iron objects were discovered; and at Śrāvastī, which represents the last phase of Painted Grey Ware, iron came in for larger use.

At Kausāmbī, however, iron has been found in the Structural Period I (1,025-955 B.C.), though regular objects make their first appearance only in association with the Painted Grey Ware. The earliest occupants at Kausāmbī had affinities with those of Navdatoli, Rangapur, etc., thus showing that the two cultures represent at least two different waves of Aryan immigration.

Thus, in the Gangetic valley, iron is associated with the Āryans. This refutes the earlier theories of association of iron objects and implements with the Northern Black Polished Ware, and the Asuras of the *Rgveda*.

In South India, on the other hand, the first use of iron is associated with the Megalithic people, with their peculiar burials and black and red pottery wares.

Recent excavations indicate that the Megalithic culture of the South was not so divorced from the northern cultures as is generally

supposed. Those people appear to have assimilated some traits from several culture-groups. Excavations at some sites in Central and Western India favour the possibility of the use of iron by Megalithic people also as a result of contacts with the North, for evidence is not lacking to show that Megalithic culture did prevail in many parts of northern India. Intensive exploration may bring to light more megalithic sites, besides those at Bahal (East Khandesh) and Jaugada (Orissa), which may establish the movement of Megalithic culture to south India from areas in Northern India knowing iron from earlier times.

—*JAHRS*, Vol. XXIIIV, parts 1 & 2, 1962-63,
Issued February 1963, pp. 39-54

Kane, P.V.

THE VAṬAKAṆIKĀ OF VARĀHAMIHIRA

Varāhamihira wrote a work *Vaṭa-kaṇikā* on portents, prognostications, dreams, *śāntis*, etc., quotations from which are available in the *Adbhuta-sāgara* of Ballālasena commenced by him in 1168 A.D. and completed by his son Lakṣamaṇasena after his death. About 120 verses from the *Vaṭa-kaṇikā* are cited in this work, most of which are *āryās*. At several places the *Adbhuta-sāgara* cites the same verses as occurring in both *Vaṭa-kaṇikā* and *Bṛhat-saṃhitā* (vide p. 368, where a verse in *mālinī* metre is so quoted immediately followed by a verse from *Vaṭa-kaṇikā* alone, p. 716 where three verses in *upajāti* are quoted from both the works). The commentaries of Utpala on the works of Varāhamihira should be carefully studied to trace quotations from this lost work.

—*VIJ*, Vol. I, No. 1, March 1963, pp. 63-65

Krishnamurthy, K.

HORTICULTURE IN ANCIENT INDIA

The science of Horticulture in India goes back to the Vedic period. The construction of a garden and its dedication to public use is referred to in the *Rgveda* (III. 8. 11). The *Śāṅkhayana-grhyasūtra* delineates the Vedic rite of the 'consecration of a garden'. The *Kāmasūtra* of Vātsyāyana gives a graphic account of a pleasure garden. The *Rāmāyaṇa* and the *Mahābhārata* also speak of groves and pleasure-gardens. A beautiful description of the *Aśoka-vanikā* with *aśoka*, *śāla*, *campaka*, *nāga* and mango trees, tanks with lotus flowers, swans and *cakravāka* birds and magnificent buildings, is found in the *Sundara-kāṇḍa* (XIV. 1-52). The *Mārkaṇḍeya-purāṇa* cites several flower-plants like the *karṇikāra*, *parijāta*, *kovidāra*, etc., and the *Matsya* speaks of *Puṣpa-vāṭikās*.

The Jain and Buddhist works also have sundry references to horticulture. The Jain literature profusely adverts to the creepers, flowers, and plants like *asoga*, *vāsantī*, *amba*, *jambu*, etc. The pleasure-gardens of Bimbisāra, the Veṇuvana near Rājagṛha, Mahāvana near Vaiśālī,

Nigrodhārāma near Kapilavastu and Jetavana near Śrāvastī were all royal gardens.

The fact that ancient Indians were great lovers of flowers and trees is also attested by the accounts of the Greek ambassador Megasthenese, who describes with wonder the beautiful parks encircling the palace of Chandragupta. There had originated a special class of skilled artisans, who constructed parks, artificial forests and pleasure gardens.

In the poems of Buddhaghōṣa, Aśvaghoṣa and Kālidāsa, references to pleasure-gardens, parks and public gardens are found (cf. *pramada-vana*, *bāhyodyāna*, etc.).

Mānasāra refers to *ārāma*, *udyāna* and *upavana* which stand for pleasure-gardens, garden-houses and orchards. Fahien mentions a large number of mango trees grown in orchards in Mathurā. So also does Yuan Chwang speak of mango-groves in Ayodhyā.

Epigraphical records in early Brāhmī inscriptions in the Gupta period also speak of pleasure-gardens, tanks and parks. *Śārngadhara-paddhati* of the 13th century considerably deals with the subject under the chapter *Upavana-vinoda*.

Thus, the science of horticulture with its deep-seated origin in the R̥gvedic time had reached much perfection in ancient India.

—JAHRS, Vol XXVIII, Parts 1 & 2, 1962-63,
Issued February 1963, pp. 55-61

Muller, Reinhold, F.G.

MEDIZINGESCHICHTLICHE BEMERKUNGEN ZUM AGNI-PURĀṆA (MEDICO-HISTORICAL REMARKS ON AGNI-PURĀṆA)

The limited subject of the *Agni-purāṇa* was extended to other subjects, among them are teachings on medical science. In spite of several attempts at translation, it is not yet clear as to what values these teachings possess and what changes they underwent.

The title and the colophon of *Agni-purāṇa*, ch. 370, are called *Śarīrāvayavāḥ* (limbs of the body), which can be rendered in modern expression as anatomy. *Śrotra*, *tvac*, *cakṣuṣī*, *jihvā* and *ghrāṇa* are common expressions. Indian medicine has also nearly the same expressions. These are technically termed as sources (*śrotas*), functions in modern times, and not as organs. Through a translation of the relevant chapter of the *Agni-purāṇa*, the author proves that it is a part of the whole intellectual activity which brought forth several philosophies accepted by doctors independently. This passage starts, therefore, with a list of teachings, the knowledge of which is presumed. Many terms for limbs of body are taken from medical texts; still we can say that in the *Agni-purāṇa*, there is a terminology, which is also shared by the *Viṣṇudharmottara-purāṇa*.

In the body, ten positions of the life-breath are mentioned. In the Veda, *prāṇa* did not have the sense that this word had in later literature. The *Caraka-saṃhitā* (29.3.) gives five types of life-breath as in *Agni-purāṇa* which correspond to the five types of breath as in *yoga*. To return to organs, the *Agni-purāṇa* mentions them clearly as *aṅga* and *pratyaṅga* which are also used in medical texts. This etymological process was deeply rooted in Indian mind. In this connection, the word *līlā* is mentioned which primarily means play, joke.

On the other hand, the *Agni-purāṇa* deals specifically with medicine starting with the descriptions of the sick and diseases together with their symptoms as known today. It does not elaborate them, but gives a detailed account of the remedies, e.g., of snake-bites, etc. This list is not based on *Suśruta* though according to *Garuḍa-mahāpurāṇa*, Dhanvantari imparted these teachings to the author of the *Suśruta*. The *Agni-purāṇa* refers to Vāgbhaṭa. The description of the *Agni-purāṇa* is confined to the ideas about digestion. In this connection, six tastes are mentioned, which increase wind, etc. Wind, gall and slime are termed as *doṣa*. After describing the origin of *doṣas*, three *guṇas* are mentioned. Medical science also recognises the approximation of *guṇa* and *doṣa* without noticing their interdependence. Among the remedies, the repetition of syllable *om* is very important, which is not recognised by medical science. The healing plants on the other hand decidedly play a significant role. The *Agni-purāṇa* has a list of 36 plants along with their remedies.

There are many terms in the Veda which figure in later medical texts with some modifications. *Nāḍi-cakra* is such a word which later on means *nābhi*-origin of *śirā*. *Cakra* is also known in *Yoga* to denote physical organs, later on its sense was extended to mean asceticism. *Nāḍi* is a tube-like thing which conducts wind. The number of winds is not the same according to different texts; it is between five and ten. *Cakra* is also mentioned in another connection; *svaroḍaya-cakra* to which belong "accents", *a, i, u, e, o*. In the later part of the *Agni-purāṇa*, these sounds are used as symbols for the different limbs of the body; *na* for skull, *dha* for mouth, etc. In the end, attention is once again drawn to *cakra*, *padma*, *maṇḍala* and then to scales, size of one's thumb, etc. Several teachings on medicine are based on common basic attitudes. Though, there is sufficient community between the data of the *Agni-purāṇa* and other Indian medical texts, the fact remains that they by and large are independent in origin.

—AO, 1963, 31/3, pp. 378-97

Ray, Alaknanda & Ray, Gautamsankar

A TECHNICAL STUDY OF SOME PREHISTORIC POTSHERDS

The samples of prehistoric potsherds were collected from Borda and Bongara within the district of Singhbhum in Bihar. In both

the places, potsherds were found in association with neolithic types of implements, although their genuine stratigraphical relationship has not yet been established. After a study of the technical features of these potsherds—thickness, colour, hardness, texture, lustre, porosity and composition of the clay, the author comes to the conclusion that the potters used the residual soil in turning out their pottery, that the potsherds of the prehistoric sites of Borda and Bongara are very similar to one another and that these groups have been found in association with similar neolithic types of celts and may be presumed to be part and parcel of the same culture.

—*MI*, Vol. 43, No. 2, April-June 1963, pp. 147-154

Vogel, Claus

ON BU-STON'S VIEW OF THE EIGHT PARTS OF INDIAN MEDICINE

In his *History of Buddhism*, Bu-ston, while speaking of Indian medical works, quotes from the Tibetan version of Vāgbhaṭa's *Aṣṭāṅga-hṛdaya-saṃhitā*. From the word for word translation, it becomes clear that Bu-ston had but a very superficial knowledge of Indian medicine. His ignorance is all the more surprising as he himself wrote a medical treatise and therefore should at least have known what the four *tantras*, the standard work of Tibetan medicine—supposedly translated from a lost eighth century Sanskrit work —, had to say about.

The passage under consideration relates to body, child, demon, upper part, dart, fang, old age and potent man—the eight parts, with which therapy is concerned. This doctrine had received widespread attention both in India and outside, as the devoting of one full chapter to it in the *Firdaus al-ḥikma* of the famous Persian physician Alī ibn Sahl Rabban aṭ-Ṭabarī shows.

—*IIJ*, Vol. VI, 1963, NR. 3/4, pp. 290-295

XIV. SOCIAL AND ECONOMIC INSTITUTIONS

Bongert, Yvonne

RÉFLEXIONS SUR LE PROBLÈME DE L'ÈSCLAVAGE DANS L'INDE ANCIENNE (REFLECTION ON THE PROBLEM OF SLAVERY IN ANCIENT INDIA)

The remark of the Greek envoy Megasthenes that there was no slavery in India has been interpreted to mean either that the Indians were ignorant of slavery or that the form of slavery prevalent in India was not so severe as in other countries or that the said observation was based on a misunderstanding of facts. The majority of authors, however, hold that slavery was prevalent in ancient India as is clear from numerous references in ancient texts. The author has studied the problem under three heads: (1) the sources of Indian slavery, (2) the juridical status and the actual condition of the individuals reduced to servitude, and (3) the circumstances capable of putting an end to that servitude.

According to the *Vinaya*, the sources of slavery are three, (1) birth, (2) purchase and (3) war. The *Dīgha-nikāya* adds a fourth source, viz., voluntary servitude. Manu, Kauṭilya and Nārada enumerate different sources of slavery, numbering seven, nine and fifteen respectively.

Capable of being sold, the slaves were also the subjects of many other kinds of contracts. The *Vinaya* and the *Jātakas* furnish many examples of transfer of slaves in payment of dues. Some transfers were gratuitous, others were in payment of debts. Manu, Kātyāyana and Nārada state that the slave, like the son or the wife, has no proprietary rights and that the goods, which he comes to acquire, go to the master to whom he belongs.

The condition of the free workers like *karmakara*, *pessa* or *bhṛtaka* as depicted by the Indian authors, approaches very near to that of the slaves. In fact, Kauṭilya treats the slaves and other workers in the same chapter. When he speaks of royal granaries and the food of poor quality, that was distributed among the workers, he mentions both the *dāsa* and the *Karmakara* together. According to the *Artha-śāstra*, both of them worked side by side on the great royal domains.

The manuals, dictionaries and juridical lexicons define slavery as having the constituting elements of the absence of liberty of the individual who is subjected to it, and his assimilation to the patrimonial property. According to the current international usage, slavery signifies that con-

dition of the individual in which he becomes the subject of the operation of some or all attributes of the law of property. The sources of slavery in India or in Rome are birth, sale, succession and donation. The juridical status of the slave, *dāsa* in India and *servus* in Rome, is also more or less the same. He is not considered a human being, but is rather regarded as a patrimonial commodity subject to diverse forms of contracts. Shorn of a juridical personality, he is naturally subject to various disabilities. The master could inflict all sorts of punishments, mutilations and injuries on him and could even kill him. But in certain cases, by making monetary payments or through the favour of the master, he could regain his liberty and free status.

In spite of the above similarities between the status of the *dāsa* in India and *servus* in Rome, there were differences also in their status. The Indian *dāsa* had some marital and patrimonial rights as well as family affiliations. It is just possible that the conditions of a liberated slave in India was better than that of a Roman freed *servus*.

Besides this, in India the slave, barring the provision of working on Maurya domains and in factories, was domestic in character. Fundamentally Indian slavery was mainly a domestic institution as opposed to the Roman public institution. Hence slavery had a more rigorous aspect in Rome than in India, though, side by side, it offered a greater prospect of progress to the Roman slave than his Indian counterpart.

The distinction between a slave and a free man is less poignant in India than in Rome because of the division of society in castes, *varṇas* and *jātis*, which established a hierarchy among free men, the less favoured among them acting as a transition between the free man and the slave.

In Rome, the personality of the slave was recognised in the religious sphere, facilitating in some ways the process of his enfranchisement.

Barring the above differences, the institution of slavery was by and large identical in India and Rome or, for that matter, in the whole world of antiquity.

—BEFEO, Vol. LI, No. 1, 1963, pp. 143-149

Kher, N.N.

LAND SALE IN ANCIENT INDIA (321 B.C. to 320 A.D.)

Though we have only a few actual instances of land-sale in the period under review, the elaborate rules and regulations framed by the ancient jurists tend to show that the sale of land becomes fairly prevalent by the first three centuries of the Christian era.

The land was at first offered for sale to the kinsmen of the owner. If they declined to buy, the neighbours were approached, and on their refusal, it was sold to wealthy persons or possibly to the creditors of the seller.

No sale in the village was considered complete without the presence of the villagers from the co-villages. The full and correct descriptions of the plots of land, gardens, etc., and their exact boundaries were to be publicly announced in the presence of the headman and the elders of the village or of the neighbouring village.

The prices once settled could not be altered. Ordinarily, the seller was not allowed to change his mind. According to the *Artha-śāstra*, the seller was to pay a fine of 24 *paṇas*, if he sold his land to a person different from the actual bidder. The *smṛtis* enhanced the fine. In the case of chattels, however, Manu laid down a probation period of ten days during which the sale could be rescinded.

People purchased land from the king for inhabitation. Sometimes, the kings also bought lands from their owners.

Illegal land-sales were rejected by the state. Transactions by insane, drunk, minor, servile and other unauthorised persons were declared invalid, as also transactions made by force. Widows, Brāhmaṇas taking up the profession of the Vaiśyas, state officials and donees of *Brahmadeya* lands and prostitutes could not alienate their lands. Taxable lands were not to be sold to persons who were tax-free.

All types of land-sales were registered in the state records. The price of land varied according to whether it was arable, uncultivable or homestead. Demand for landed property increased owing to the density of population and the prices went high. Lands were purchased not only for religious donation, but also for agricultural operations.

—*JOIB, Vol. XII, No. 3, March 1963, pp. 259-263*

Pandit, M.P.

GURU-ŚIṢYA TRADITION

The importance attached to the institution of *guru* and *śiṣya*, guide and initiate the spiritual tradition of India, may well provoke the sophisticated modern philosopher to question the necessity of accepting a *guru*.

Man, as he is, is severely limited in his vision and audition by several folds of ignorance in which he is steeped. He cannot normally reach very far, either inwards or upwards. Hence, he needs guidance from a *guru*, his spiritual guide.

The Vedas and the Upaniṣads testify to the advisability, even indispensability of the *gurus*. The *Tantras*, going a step further, hold that *guru* is the central pivot on which every movement of spiritual life turns. *Tantras* declare unambiguously that no man can walk the path unaided.

The *guru* is of two types: *śikṣā-guru*, one who expounds and teaches the *śāstras* to the enquiring intelligence; *dīkṣā-guru* who initiates the seeker

into the dynamics of the path that is to be followed to translate that knowledge in his own life. The *Kulārṇava-tantra* gives more detailed classification when it speaks of six kinds of *gurus*; (i) *preraka*, who creates an interest in the *sādhana* by drawing attention to the beneficent results, (ii) *sūcaka*, who opens the eyes of the seeker to the vision of *sādhana* and its objective, (iii) *vācaka*, who explains the method and goal, (iv) *darśaka*, who shows them in convincing details, (v) *śikṣaka*, who teaches, step by step, the discipline and details of the ritual, (vi) *bodhaka*, who endows the aspirant with the necessary understanding of mind and illuminates his being with his spiritual light.

As for essential qualifications of the *guru*, the *Tantra-śāstra* has described them in detail. He must be endowed with all auspicious features, knower of all *Āgamic* lore, who knows the pros and cons, who is wise, brilliant with attention fixed within.

The *Tantras* also lay down qualifications for the *śiṣya*. The aspirant should be of good family, pure of soul, set on reaching the supreme object of life, well-versed in Vedic knowledge, skilful, free from desire and engaged in service to the *guru* in speech, mind and body.

Whatever path is chosen for the aspirant, no real *sādhana* begins till a relation is established between him and the *guru*. This relation starts from the moment the *guru* transmits from within him something to the consciousness of the aspirant which is technically called the *dīkṣā*. *Dīkṣā* is what gives union with the Divine and sunders the knots that bind.

There are several kinds of *dīkṣā*; it may be external (*bāhya*), effected through some outer means of interchange or inner or subtly effected (*ābhyantari*), *dīkṣā* without any external ritual is threefold: *spārśi*, based on touch; *cākṣuṣi*, based upon sight; *mānasi*, based on mind.

Whatever the nature of *dīkṣā*, it is essential that there should be *śakti-pāta* (descent of Divine Grace). The *guru* enters the being of the disciple, takes him up in his vaster consciousness and keeps him in his womb for a significant period of three days and delivers the new-born (*dvija*). When the disciple is thus reborn into the second birth, the very gods, says the *Atharvaveda*, hasten to greet the new-comer.

— PB, Vol. LXVIII, No. 7, July 1963, pp. 387-393

Patkar, M.M.

THE ROLE OF GAMBLING IN ANCIENT INDIAN SOCIETY AND SOME SANSKRIT WORDS PERTAINING TO THE GAME

During the Vedic period, the game of dice, called *akṣa*, was very popular. In the later *Samhitās* and *Brāhmaṇas*, the names of the throws are said to be of four kinds, viz., *kṛta*, *tretā*, *dvāpara* and *askanda*. *Kṛta* was that side of the dice which had four dots, *tretā* that with three dots,

dvāpara that with two dots and *āskanda* meaning the fourth die. *Atharva-veda* mentions a fifth die called *kali*.

There was a special officer *akṣāvāpa* to superintend the game. In the *smṛtis*, there are numerous references to dicing and the regulations pertaining to the game. Manu is strictly against gambling. According to him, it should have no place in the kingdom as it is the cause of destruction of the state. But Kauṭilya, Yājñavalkya, Nārada, Bṛhaspati and others do not see eye to eye with Manu and allow gambling, of course, with certain specific regulations. It was not only used to detect the thieves but also was a source of revenue to the state.

Dice was played in the gambling hall (*sabhā*) having a special officer (*sabhā-pati*), who realised the fees, i.e., 5% when the stake was for 100 *paṇas* or more, and 10% when it was for less than 100 *paṇas*. Nārada prescribed a flat rate of 10% on the stake. Aparārka laid down that 5% was to be realised from the victor and 10% from the loser.

Disputes had to be settled by the superintendent. Sometimes, the king decided the case.

Special terms pertaining to gambling were in use, e.g., *akṣa-pari* or *śalākā-pari* in Pāṇini. The author has given a list of some Sanskrit words for gambling as an appendix to the article (pp. 147-153).

—VIJ, Vol. 1, No. 1, March 1963, pp. 141-143

Sharma, R.S.

FEUDAL ELEMENTS IN PĀLA AND PRATIHĀRA POLITY

There are very few instances of grants made by the Gupta kings directly, most of them being endowments made by their feudatories or subordinate chiefs in Central India. But under the Pālas, grants were generally made by the kings themselves. The villages were made over as a perpetual grant together with low-land (*tala-pāṭaka*) and occasional markets (*haṭṭikās*) with all their localities, with the fines for the ten offences and exempt from royal molestation. The Pratihāra rulers also made several grants to the Brāhmaṇas, without specifying the various agrarian and administrative rights that are made over to the donees, in the Pāla charters. The grant of villages to priests may be compared to the practice of benefices given to the Church in mediæval Europe, with the difference that the Brāhmaṇas and temples were not an organised group in India.

Land grants for secular purposes are also known. In 890, Bhoja I granted land in Gorakhpur to a Kalacuri chief called Guṇāmbodhi, who had rendered valuable military service to his lord by snatching away the fortune of Gauḍa. What distinguished the Pratihāra system from the Pāla, was the practice of subinfeudation. Under the Pālas, the country was administered by regular officers, who made central authority felt

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in the different parts of the kingdom. The position was radically different in the Pratihāra kingdom, the only officials mentioned in their grants being the *niyuktas*. Among them, the tendency to feudalise officers was stronger.

The chief obligation of the vassals was to pay homage and render military aid to their overlord. Among the Gurjara-Pratihāras, the tribal practice that the spoils should be distributed among the members of the tribe, led to the apportionment of villages among the conquering chiefs, some of whom received them in units of eighty-four. As time passed, Gurjara cultivators were also absorbed in the feudal set-up. They were made to pay all the dues which the local peasants had to pay. Among them, the categories of barons, freemen and semi-serfs appeared.

The increase of religious intermediaries in land, payment of vassals and officials by landgrants, feudalisation of the titles of kings and officials, shifting of capitals, imposition of clan-chiefs on old villages, and disintegration of the ruling tribe into land owners and tax-paying peasants—all these may be taken as feudal elements in the early mediæval polity of northern India. But on the whole most of them are more typical of the Pratihāra polity than of the Pāla.

—*JIH*, Vol. XLI, Part 1, April 1963, pp. 275-286

Sircar, D.C.

BRAHMA-KṢATRIYA

The term *Brahma-Kṣatriya* is interpreted in three ways: (1) a family which was Brāhmaṇa first, but afterwards changed the priestly profession to the life and status of a Kṣatriya, (2) a family from which both Brāhmaṇas and Kṣatriyas emanated, and (3) a family springing from the union of a couple, one of whom was a Brāhmaṇa and the other a Kṣatriya.

The first interpretation has no literary support and the second, too, is not strictly accurate. The third meaning is supported by a copper-plate grant of the Kadamba chief Kāmadeva, dated 1216 A.D., coming from Chaudadanpur in the Dharwar district, Mysore. It states that out of the union of a Brāhmaṇa girl and a Nāga king, the Nāga dynasty arose to which Munijihara, the grandfather of Māyideva mentioned in this inscription belonged. This Nāgavaṃśa is here called the Brahma-kṣatra dynasty. The *Rāja-taraṅgiṇī* gives a similar story about the origin of the Karkoṭa dynasty, and the *Prabandha-kośa* mentions an analogous theme regarding the origin of the Sātavāhanas of the Deccan. A like story seeks to explain the origin of the Nāgavaṃśī Rājput (*kṣatriya*) family claimed by the Rājas of Choṭā Nāgpur.

—*VIJ*, Vol. 1, No. 1, March 1963, pp. 87-90

Soundara Rajan, K.V.

DIVYA-PRABANDHAM OF ALWARS AS A SOCIO-CULTURAL SOURCE

The *Divya-prabandham* is the sacred anthology of the Alwars, and is a rich source of contemporary art, culture, ethics and folklore.

Bhutattalwar, Poigai and Pey lived in the second half of the sixth and the first half of the seventh century. Nammalwar, Perialwar, Andal and Tirumangai flourished in the succeeding two centuries. The period from the 6th century A.D. to the 9th century A.D. was an age of Brāhmaṇic Hindu revivalism and the decay of Buddhism-Jainism in the Tamil country, and the Alwars contributed in no small measure to it. Low-caste people were also admitted to the order of the Alwars.

The hymns of the Alwars eulogise the various *arcāvatāras* of Viṣṇu and describe the abject futility of human existence without affiliations to Godhead—in effect, the infallibility of ‘no redemption except through the plank of *bhakti*’. Some of the compositions of the Alwars are strongly reminiscent of the *Sandeśakāvya*s of classical Sanskrit literature.

In this literature, domestic scenes have been described with singular charm. Mother’s affection for her child is the theme of the Pillai-Tamil. Purāṇic mythology dominates this whole literature showing a preponderant influence of northern Aryan. While Gaṇeśa is not mentioned as the chief deity, Kārtikeya or Subrāhmaṇya has been mentioned more than once. Among the *avatāras* of Viṣṇu, Buddha is not mentioned, though Paraśurāma and Balarāma are included. The episode of the killing of Lavaṇāsura by Śatrughna, which receives special treatment in canto XV, of the *Raghu-vaṃśa* shows that the works of Kālidāsa were quite popular in the 8th-9th centuries in the Tamil country.

Some architectural data are also important. The three storeys of temples are meant for the three images of the three aspects of Viṣṇu, sleeping (*śayāna*), sitting (*āsana*) and standing (*sthānaka*).

The hymns of Andal are full of the charms and graces of a young girl. There we have graphic description of marriage rituals.

These hymns also give details of the marks of great men (*mahāpuruṣa-lakṣaṇa*).

Tondaradippodi Alwar in his *Tirumālai* takes the cudgels against both the Buddhists and Jains as also against the Jyeṣṭhā worship by Hindus. He was almost a contemporary of Śaṅkarācārya. So, his hymns show that by that time the *Bhakti* cult had made its first impact on the masses.

—*JIH*, Vol. XLI, Part I, April 1963, pp. 177-190

Sur, A.K.

SEX AND MARRIAGE IN THE AGE OF THE MAHĀBHĀRATA

The Aryans of the Ṛgvedic period had only one kind of marriage and that was marriage sanctified by performance of *yajña*. In the *Mahābhārata*, four distinct types of marriage are mentioned—*Brāhma*, *Gāndharva*, *Āsura* and *Rākṣasa*, the last three having un-Aryan ancestry. Manu and Yājñavalkya refer to eight types of marriages,—*Brāhma*, *Daiva*, *Āṣa*, *Prājāpatya*, *Āsura*, *Gāndharva*, *Rākṣasa* and *Paiśāca*. It appears that recitation of *mantras*, performance of *yajña* and pacing of the seven steps were not usually resorted to in the earlier phase of culture, represented in the *Mahābhārata*. It is mentioned at several places in the *Mahābhārata* that *Gāndharva* was the ideal form of marriage for a Kṣatriya. *Śvayamvara*, a variant of the *Rākṣasa* form of marriage, was also frequent in that age. Instances of marriage by capture, also a variant of the *Rākṣasa* form of marriage, are not rare in the Epic. There are also references to *Āsura* form of marriage, namely, winning of a girl by payment of a bride-price. Marriage of a woman for the second time is alluded to at many places. Usually marriage used to take place within the caste. Polygamy as well as polyandry were known. *Niyoga* was prevalent. Some of the passages of this epic are quite frank about the sensuality of the men of the time. Women were considered of fickle mind. Sexual promiscuity is referred to. Śvetaketu, son of Uddālaka, is said to have put an end to this custom and introduced the idea of marriage. Still women of Māhiṣmatī and Madra are stated to be promiscuous in their sexual relations. Pre-marital sexual relationship was also permitted for women. The off-springs of such relation were called *kānina*. In fulfilment of the canons of hospitality, the housewife could give herself up to the guest. Women were also used as a commodity for the purpose of sale, gift and wager in games of chance. There is a solitary reference to homo-sexuality in the epic. In the *Anuśāsana-parvan*, it is stated that when women do not find males at hand they satisfy each others' lust. However, relations with one's sister or daughter were considered incestuous. One who had violated the wife of his superior was treated as unfit for social association.

— MI, Vol. 43, No. 1, January-March 1963, pp. 42-54

Venkataraman, T.K.

CULTURE-CONTACTS IN SOUTH INDIA

(This paper is continued from Vol. XL, p. 469 of the JIH.)

In temples, *devadāsīs* were kept. Prostitution came to be followed by these women so much so that in Tamil, the word *dāsī*, which literally means a 'maid-servant', came to be synonymous with a harlot. In the great temple, built by Rājārāja Choḷa at Tanjore, there were 400 women who lived in free residences and were allowed to possess tax-free endow-

ments of land. One girl from each family in some particular communities was dedicated to a shrine. Such girls called *Bāsavīs* became public women. According to Altekar, this practice became current in the Deccan from the sixth century A.D.

We learn from the *Pattuppāṭṭu* that royal banquets teemed with fish and meat of all kinds. We hear that *Avvaiyār* was offered liquor to drink by the chief Adigamān. Betel-chewing developed in North India about 300 B.C. as references to it in the *Andabhūta-jātaka* and several Pāli works show. In the south, the *Silappadhikāram* refers to this practice.

Ancient south Indian society made considerable advance in knowledge, e.g., medicine. Astrology became well-defined in the South under northern influence. Music was well-advanced in South India even before Aryan contact. Yet the Aryan influence deeply affected its development. Hence, the old musical instrument, *Tāl*, was displaced by the *Vīṇā*. Likewise, dancing was a native art in the South, but by the Pallava period, northern styles of dancing came into vogue there. Reference to the three kinds of literary works—*Iyal*, *Islai* and *Nāṭaka*—in early works show that the dramatic art was practised from fairly early times. In Chōḷa times, dramas were staged in temples. Dance-plays called *pallus* and *kuṇavañcis* also developed. Though they were mainly of religious character, some of them were meant to glorify the patrons of their authors.

—*JIH*, Vol. XLI, Part 1, April 1963, pp. 209-222

XV. VEDIC STUDIES

Agrawala, V.S.

SYMBOLISM OF THE TWO BOILERS—A STUDY OF ṚGVEDA, X. 114. 1-10

The one ṛṣi Aṅgiras, who is no other than *Agni* (I. 31.1), becomes seven called *Virūpāsaḥ Rṣayaḥ* (X.62.5) for creation. The seven are unified as *sadhri*, the ṛṣi of the *Ṛgveda*, X. 114. The deity of the *sūkta* is *Viṣve-devāḥ*, 'All-gods', a term symbolising manifest creation.

Two boilers (*gharma*), two heated cauldrons, two warm milk-pots are *Agni* and *Āditya*. Basically, here is only one eternal heat which becomes two, fire on the earth and sun in the sky.

In Vedic symbolism, heaven is head and earth is feet (X. 90. 14); similarly, the former symbolises milk and the latter, water (I. 164. 7). Creation is an act of motherhood implying the conversion of water into milk by the power of *gharma* or *Agni*. Infinite Nature is the Mother Cow whose milk is the Life-principle. Milk is the symbol of immortality, the divine essence, and water, of matter and death. The *gharma* in the ritual is the cauldron for boiling milk to the two Aśvins. The latter is the principle of *Prāṇa* and *Apāna*, which love the food of boiled milk or *ghṛta* emulsified in the milk. Cow, milk, butter are symbols of Nature, Life and fecundating seed.

In X. 114. 2, the three earths, three heavens or three mothers and three fathers are the triple modalities in the fixed order of Creation, Matter, Life and Mind, corresponding to the three *lokas*—*rodasī*, *krandasī* and *saṁyatī*.

In X. 114. 3. the appearance of the Cosmic Woman (*Aditi* or *Virāj*) from the Primæval *Puruṣa* represents the process of cosmic manifestation. Her four braided locks stand for the four-fold scheme of cosmic manifestation, the four states of consciousness or the four worlds—*Prthivī*, *Antarikṣa*, *Dyauh* and *Āpaḥ*.

In X. 114. 4. the One Bird is the Life-principle and the Sea is the *Puruṣa*. In X. 114. 5. *Prajāpati*, the Cosmic Essence, is the Bird with its two wings of the immortal and the mortal, unmanifest and manifest principles. The bird of time as the year flaps its two wings as *Uttarāyaṇa* and *Dakṣiṇāyaṇa*. The Sun Bird has light and darkness as its two wings which maintain the rhythm of moment.

— VIJ, Vol. 1, No. 1, March 1963, pp. 40-49

Bhat, G.K.

ABOUT AN IMAGERY IN THE UṢAS-SŪKTA

In the Uṣas-sūkta (RV. 80. 5-6) two imageries occur, the meaning of which in relation to their social and cultural associations, does not seem to be quite clear. One such imagery is that of a bathing woman, who stands erect:

Eṣā śubhrā na tanvā vidānā ūrdhveva snāti dṛśaye no asthāt (V. 80. 5).

Pischel takes the word *śubhrā* in the sense of *belle* or rather a courtesan. The bathing imagery would suggest: (a) The moist freshness which accompanies a bath, and (b) the discovery of the beauty of form, which is a little concealed by the wearing apparel, but which is revealed either by the disrobed body or as the wet garment clings to flesh and takes the lines of the body. This physical basis refers to the morning dew and the moist atmosphere at dawn.

The phrase *tanvo vidānā*, treated independently, can be a predicative epithet.

Vidānā is translated variously as *prajñāpayanti* (Sāyaṇa), 'finding' (Peterson), 'discovering' (Oldenberg), and 'bestowing' (V. G. Paranjape).

Whatever the meaning, the imagery is of a fair girl, (a) whose beauty of the limbs comes to the gaze; (b) whose charm appears to be ever new. This description can be very naturally appreciated in relation to the splendour and beauty of Uṣas. Or, alternately, *tanvo vidānā* may, in poetic fancy, be interpreted as 'bestowing a person on herself', i.e., assuming a concrete personality, a beautiful shape.

Linking the epithets *tanvo vidānā* and *snāti* we get the picture of a beautiful young girl, who is perfectly at home in her bath and who suddenly becomes conscious of the beauty of her limbs. In this discovery of her person's beauty, she stands up (*ūrdhva*) in her bath to admire it.

The other imagery is expressed by '*nirīṇate āpsaḥ*' (V. 80. 6). It is several times repeated in the descriptions of Uṣas as baring her breast like 'a cow yielding her udder' (I. 92. 4), as 'a fair bride embellished by her mother' (I. 123. 11), as 'a brotherless girl coming towards men' (I. 124. 7), as 'displaying her body' (V. 80. 4), or 'like a well-attired wife longing for her husband and surrendering her body' (X. 71. 4).

In all these passages, it is not possible to associate the 'uncovering of the breast (or the body)' with any undesirable emotion. The revealing of the bosom refers only to the manifestation of the sun's morning splendour. The garment of Uṣas is light, and her veil, darkness. All married women wore a veil and it had to be lifted to reveal the fuller beauty to the view (*cf.* the case of Śakuntalā).

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Moreover, the poetry of the *R̥gveda* is marked by a disarming frankness and realism. Combination of sex motives with religious devotion, too, marks the devotional poetry as well as temple sculpture in India.

— *MUJ*, Vol. III, No. 2, February 1963, pp. 19-25

Burrow, T.

ON THE SIGNIFICANCE OF THE TERM *ARMA*—, *ARMAKA*—IN EARLY SANSKRIT LITERATURE

Pāṇini and the *Kāśikā* mention the following *arma*-ending place-names: *Bhūtārma*-, *Adhikārma*-, *Sañjīvārma*-, *Madrārma*-, *Aśmārma*-, *Kajjalārma*-, *Dattārma*-, *Guptārma*-, *Kukkuṭārma*-, *Vāyasārma*-, *Bṛhadārma*-, *Kapiñjalārma*-, *Mahārma* and *Navārma*. The ending *arma* in these names means a ruined site or settlement. This term refers to the ruined sites of the pre-Aryan Indus civilization.

The *Tāṇḍya Brāhmaṇa* (25.10.18) mentions a lake to the north of *Sthūlārma* in the vicinity of the Sarasvatī. The *Laṣṭyāyana Śrautasūtra* (X.18.3), speaks of the ruined site of Naitandhava and Vyarna on the Sarasvatī, and a ruined site near the source of the Dṛśadvatī. The *Jaiminīya Brāhmaṇa* (III. 238) refers to another *armaka* called Indrakrośa. In the *R̥gveda* itself (1. 133.3) two *armakas* (ruined sites) Vailasthānaka and Mahāvailastha are mentioned and their inmates are called sorceresses, whom Maghavan is implored to strike down. In the first verse of the same hymn the enemies are said to be lying slain in the shattered ruins of Vailasthāna, reminding one of the massacres at Mohenjodaro. The *Taittirīya Brāhmaṇa* (II.4.6.8) alludes to the expelling of the residents of the ruined cities by Vaiśvānara. "The people to whom these ruined sites, lacking posts, formerly belonged, these many settlements widely distributed, they, O Vaiśvānara, having been expelled by thee, have migrated to another land." This shows the burning of old cities and expelling their inhabitants by the Aryans. That these cities consisted of houses of bricks is manifest from the reference to *arma-kapāla* (a tile from a ruined site) in the *Śrautasūtras* (Baudhāyana, IX,1,3; X.I.).

The aforesaid data indicate that it was in fact the Aryans who were responsible for the overthrow of the Indus civilisation.

— *JIH*, Vol. XLI, part 1, April 1963, pp.159-166

Cardona, G.

SAMĀNAM CID RATHAM Ā TASTHIVĀMSĀ

The expression *samānam cid ratham ā tasthivāmsā* occurs in *R̥gveda* (II.12.8). Thieme and Geldner take it to refer to the warrior and his charioteer mounted on the same chariot. Recently, Tedesco has suggested that the two men referred to are opposed warriors. According to him, the phrase *samānam cid ratham* means not the same chariot, but the same kind

of chariot; "having mounted the same kind of chariot, two call him, one man here, one man there", i.e., "from different sides"—two foes, I think, from different sides of the battle-line.

Samānam cid ratham ā tasthivāmsā expresses, then, the act of seeking Indra's alliance for victory. Though the two warriors call separately, each expressing his own desire for alliance with Indra, they mount the same chariot, the chariot which Indra is to call his, and mount as his own, thus guaranteeing victory.

—JOIB, Vol. XII, No. 3, March 1963, pp. 238-240

Ghosal, S.N.

VĀJASANEYI PRĀTIŚĀKHYA—TRANSLATION WITH CRITICAL NOTES

This is the first chapter of the *Vājasaneyi-prātiśākhya* edited, translated and annotated by Ghosal. He has translated and commented upon 169 *sūtras*.

—IS, Vol. IX, No. 2, January-March 1963, pp. 113-139

Kapadia, B.H.

WHAT IS UPAHVARA?

The word *upahvara* occurs in the *R̥gveda* 16.2.6; I. 87.2; VIII. 6. 28; 69, 6 and 96, 14. It has been taken to mean inclination, slope, declivity. In classical Sanskrit 'it means' secretly, privily, in the neighbourhood, in the vicinity.

Can *upahvara* mean a valley? In Avesta (*Yasna* 10. 3. 4; 11. 12. 17), Hoama is described as growing on mountains, growing on heights, from where it was carried through the mid-air to the white mountains. From this passage it appears that Hoama grows both on the mountains and in the valleys. Can not *upahvara* at least in VIII. 6. 28 mean a valley?

—JOIB, Vol. XII, No. 8, March 1963, pp. 275-281

Renou, L.

VEDIC SVASARA

Svasara signifies in fact nothing more than 'pasture, grazing ground.' It is the place where cows graze. Where *ham̐sas* are represented as going to their *svasaras*, this word means 'resting-place' or even 'nest.' This word unavoidably evokes Avestic *vāstra*, 'pasture', a word that is closely connected with *gav* 'cow', for instance, *gāus cā vāstrām* (*Yasht* 35.7). Avestic *vāstra* goes back to the Indo-European root *wes*, 'to graze', which is found also in Hittite, but is not available in Sanskrit, perhaps because the roots *vas-* were already too numerous. That being the case, *svasara* has to be

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analysed into *su-vāsara*, 'good pasture', just as we have *xuāstra* 'of good pastures', in the *Avesta*.

—VIJ, Vol. 1, No. 1, March, 1963, pp. 37-39

Sen, Chitrabhanu

VRĀTYAS AND THE VEDIC SOCIETY

Vrātya is ordinarily taken to mean 'an outcaste, a low and vile person', who has lost his caste through non-observance of his primary duties. But this word is derived from *Vrāta* meaning a group *Vrāte samavetā vrātyāḥ*.

The words *gaṇa*, *vrāta* and *jana* correspond to clan, phratry and tribe. A number of clans were organised into a phratry, and number of phratries comprised a tribe. The *vrātas* or phratries had totemic names like *kapota-pākāḥ* (Young Pigeon) and *vr̥himatāḥ* (Mixed with Grains) mentioned in the *Kāśikā* on Pāṇini's *sūtra* V. 3. 113. Men of the *vrātas* were glorified and praised in the passages from the *Ṛgveda Samhitā*. (X. 57. 5; V. 53, II; III. 26.6; VI. 75. 9).

The *vrātya-stoma* differs from other ceremonies and sacrifices, because in it all the people led by their chief are the *yajamānas* where in all other sacrifices only one householder and his wife act as *yajamānas*.

In course of time, the Vedic society moved from tribal organisation towards civilisation. The political society emerged and tribal societies withered away. With the decay of tribal societies within the Vedic people, the attitude and behaviour of the Vedic people towards the existing tribal societies began to change. Hence the *vrātas* and *vrātyas* began to be looked down upon. We find this change in the *Tāndya Mahābrāhmaṇa* (XVII.1. 1; XVII.1.1). Their wandering and plundering habits were deplored and their ignorance of trade and agriculture was ridiculed. Hence naturally the *Vrātya* was included in the list of victims at the *puruṣamedha* in the *Vājasaneyi-samhitā* (XXX.8).

Gradually, the *Vrātyas* began to be absorbed in Vedic society. Their ceremony of inter-clan adoption, the *Vrātya-stoma*, became the ceremony of their absorption into Vedic society. In this process, the *Vrātyas* adopted the advanced social and economic system of the Vedic people. But they also contributed some of their ideas to them. For instance, the *Ṛgveda* condemned the cult of phallus-worship (VII. 21.5; X. 99.3), but it re-appeared in Hindu society in the form of Śaiva cult. The *Atharvaveda* (Book XV) went all out in praise of the *Vrātyas*.

Eventually Rudra, Śiva or Mahādeva with his *gaṇas*, the deity of the *Vrātyas*, came to dominate the Hindu religion.

Thus, it is clear that the Vedic people once belonged to the tribal society. They were the *Vṛātyas*. Gradually, they moved forward and broke away from the tribal society. Some of their compatriots still retained the old tribal organisation. So they were denounced and ultimately adopted into the advanced Vedic society. Later writers, forgetting this development, dubbed the *Vṛātyas* as fallen people or, the outcastes.

—JOIB, Vol. XII. No. 3, March 1963, pp. 288-298

Singhal, J. P.

RGVEDIKA AUR PAURĀṆIKA DEVATĀON KĀ ANTARA (DIFFERENCE BETWEEN VEDIC AND PAURĀṆIKA GODS)

Vedic gods are natural forces and hence immortal, their number is 33, according to *R̥gveda* X. 52. 6 and III. 9.9, 3339, whereas the Paurāṇika gods attained immortality after drinking nectar produced as a result of the churning of the ocean after the second *Devāsura-saṅgrāma*, and their number is 33 crores. Most of the Paurāṇika gods like Śiva, Pārvatī, Gaṇeṣa, Kārttikeya, and others, are not even mentioned in the Vedas.

The land of the gods is Triviṣṭapa or Tibet, whereas the habitat of the demons was Persia, their tribe *Kaśyapī* (Caspian) having its home in Hyrcenia. The lord of the Āryas and their gods Narasiṃha killed the king of Hyrcenia named Hiraṇyakaśipu. Hence, Śiva conferred the title of Viṣṇu on Narasiṃha and gave him the land of Triviṣṭapa or Tibet. Since then the gods had their abode in Tibet and China, which, as a result, came to be known as the celestial empire.

—VIJ, Vol. I, March 1963, pp. 57-62

Vishva Bandhu

VEDIC TEXT-CRITICAL STUDIES

Vedic text-critical studies are declining in number. In 1930, when Renou compiled his *Bibliographie Vedique*, out of 6,500 works, 5,000 (77%) pertained to the general, historical and cultural studies, and 15,00 (23%) covered the text-critical studies. In 1946, when Dandekar issued the first volume of his *Vedic Bibliography* this proportion was 83% : 17%, as out of 35,000 works, 2,900 pertained to general studies and 600 to textual publications. In 1961, when Dandekar's second volume came out, it became 89% : 11%, as out of 5,379 works, 4,800 pertained to general studies and 579 to textual studies. But this does not mean that the need of text-critical studies has mostly been met. In fact, there is a pressing need for pursuing these studies with full vigour, since in the absence of correct texts all other studies will be infructuous.

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Such text-critical studies have got two pre-requisites—(1) an intimate acquaintance with the Vedic accent as observed and recorded by Pāṇini and other *ācāryas* of yore, and (2) the adoption of a universal medium for digesting all available materials so as to bring them within the easy reach of all workers.

The author has provided model studies of *Rgveda* (I.70.3 and II.6.7) in the present paper to illustrate his ideas.

—*VIJ*, Vol. I, No. 1, March 1963, pp. 50-57

A NOTE ON DOCTORAL THESES

In the section that follows information regarding Doctoral theses approved or under preparation in various universities and research centres is given under different heads, corresponding to the scheme of classification adopted in the arrangement of abstracts of articles. This information though comprehensive is not exhaustive. In the subsequent issues of this Digest, such information, as will be available from time to time, will continue to be incorporated.

Obviously, most of the Doctoral theses on which degrees have been awarded, remain unpublished and are not likely to be published even in future. Hence, it is not possible to assess their range, scope and standpoint so as to form an idea as to what remains to be done on those subjects to which they pertain. Under these circumstances, it is in the fitness of things that future research on those subjects should not be barred simply because some theses on them have already been approved for Doctoral degrees. Therefore, the Editors suggest that the universities and research centres should give serious thought to the problem of further research on those subjects. Means, therefore, should be devised to make the material of such theses available to future researchers. It is hoped that this suggestion would commend itself to the authorities concerned.

TITLES OF DOCTORAL THESES

Submitted to Indian Universities up-to-date

(i) On which Degrees have been awarded and (ii) on which research is being conducted :

(Classified according to the branches of Indology as adopted in the Digest for the purpose of abstracting articles. Obviously a title, in some cases, could go under more than one heading, but it has been given where it seemed to be most appropriate. A researcher, looking for a particular branch of subjects, should, therefore, consult the list of allied subjects also).

I. ARCHÆOLOGY

Ph.D. /D. Phil.* (Degree Awarded)

Sr. No.	Title of the Theses	Research Scholar	University	Year of Award
1.	Pleistocene Studies in the Mālaprabhā River Basin: Pre-History and Geochronology	R. V. Joshi	Poona	1954
2.	Archæology of Baroda, Broach and Surat Districts up to 1300 A.D.	Raman Lal N. Mehta	Baroda	1957
3.	Middle Palæolithic Industries of the Deccan	Krishan Das Banerjee	Poona	1958
4.	The Stone Age Cultures of Mālwa	Atma Prakash Khatri	Poona	1958
5.	Stone Age Cultures of Orissa	G. C. Mahapatra	Poona	1960
6.	The Stone Age Cultures of Karnool	N. Issac	Poona	1961
7.	Archæology of the Ancient Place Names in the Deccan	K. R. Khapre	Poona	1962
8.	Geometrical approach to Pre-historic and Ancient Indian Pottery	Z.D. Ansari	Poona	1962

* D. Phil. is the first research degree of Allahabad and Gauhati Universities which is equivalent to Ph.D. of all other Indian Universities.

9. The Stone-Age Cultures of
Rajputana V. N. Misra Poona 1962

Subjects on which Research is being conducted:
Ph. D. /D. Phil.

10. Microlithic Industries and
the problem of the Mesolithic
in the Vindhya (Mirzapur
and Banda) Radhakant
Varma Allahabad
11. Buddhist Monuments of
Devanmori-North Gujarat Suryakanta N.
Chaudhary Baroda
12. Archæology of Nellore Dis-
trict Tanguturu
Seetharam
Murthy Baroda
13. Certain Technical Studies in
Ancient Indian Ceramics Karuna Shankar
T. M. Hegde Baroda
14. Archæology of Sorath (Jūnā-
gadhā District) Batuk M.
Majumdar Baroda
15. Ancient Indian Ceramics Naseem Akhtar Gorakhpur
16. Archæology in the Gorakhpur
District Ram Kripal
Misra Gorakhpur
17. Seals and Sealings of Ancient
India — A cultural Study K. K.
Thapliyal Lucknow
18. The Megalithic Culture in
India B. K. Gururaja
Rao Madras
19. Archæology of Chingleput
District A. Swamy Madras
20. Proto-historic Pottery of
Eastern Malwa U. V. Singh Saugar
21. Stone Age Culture of Sagar
District G. C. Jain Saugar
22. Stone Age Industry and Rock-
painting in Panna, Rewa and
Chhatarpur Districts K. P. Jadia Saugar
23. Stone Age Culture of Karnool
District (Andhra Pradesh) K. T. Reddy Saugar

II. ART AND ARCHITECTURE

D.Litt. (Degrees Awarded)

- | | | |
|--|-------------------------------|------|
| 1. Studies in Sanskrit Texts on Temple Architecture with Special Reference to <i>Tantra Samucaya</i> | M.V. Mallayya Annamalai | 1949 |
| 2. The Śucīndram Temple | K.K. Pillay Madras | 1951 |
| 3. Hindu Iconography | Dwijendra Nath Shukla Lucknow | 1958 |

Ph.D./D.Phil (Degrees Awarded)

- | | | |
|---|---|------|
| 4. The Origin of the South Indian Temple | N. Venkata-
ramanayya Madras | 1930 |
| 5. A Study of Bhoja's <i>Samarāṅgaṇa Sūtradhāra</i> — A Treatise on the Science of Architecture | D. N. Shukla Lucknow | 1946 |
| 6. Life as Depicted in the Khajuraho Sculpture | Urmila Agarwal Agra | 1955 |
| 7. Maratha Architecture | M.S. Mate Poona | 1956 |
| 8. Cultural Data Supplied by Some of the Sculptures at Patan, Modhera, Taranga and Abu | Honshadbhai
A. Majumdar Gujarat | 1957 |
| 9. Classical Indian Dancing in Literature and Art | Kapila Malik Banaras | 1958 |
| 10. Foundation of Hindu Iconography in Mahābhārata | Indumati Misra Lucknow | 1958 |
| 11. Iconographical Elements in the Mahābhārata | Bhagwan Narayan
Chapekar Poona | 1958 |
| 12. A Survey of Rājasthāni Paintings | Anand Krishna Banaras | 1960 |
| 13. Bhāratiya Saṅgita kā Itihāsa — Vedic Kāla se lekar Gupta Kāla tak | Sharad Chandra
Shridhar
Paranjpe Agra | 1962 |
| 14. Female Images in the Museums of U.P. and their social background | Padma
Upadhyaya Banaras | 1962 |

Subjects on which Research is being conducted :
D. Litt.

- | | | |
|---|----------------------------|-----------|
| 15. Fine Arts and Technical Sciences in Ancient India with Special Reference to, Someśvara's <i>Mānasollāsa</i> | Shiva Shekhar Misra | Lucknow |
| Phd./D.Phil | | |
| 16. Evolution of the Conception of Avatāravāda in Sanskrit and its Influence on Indian Art and Literature | Raj Kishore Singh | Agra |
| 17. The Simhāchalam Temple | K. Sundaram | Andhra |
| 18. Art in Mediæval Gujarat (500 A.D. to 1300 A.D.) | Visnu Kumar K. Bhatt | Baroda |
| 19. History and Architecture of Nālandā | Chaturbhuj Narain | Bhagalpur |
| 20. History of the Evolution of Art in North Konkan | Hatuangadi Vijaya R. | Bombay |
| 21. Technique of Indian Painting | Ashoka Kumar Bhattacharya | Calcutta |
| 22. Buddhist Iconography | Dipak Chandra Bhattacharya | Calcutta |
| 23. Jain Iconography in Eastern India | Kusum Jalan | Calcutta |
| 24. Sculpture in the Himalayan Punjab | Rajesh Chopra | Calcutta |
| 25. A History of Musical Instruments in India. | Nirmala Joshi | Delhi |
| 26. Music, Dance and Histrionics as Represented in Sanskrit Dramas | Virbala Mishra | Delhi |
| 27. Animal Motifs in Indian Art | Durga Prasad Rai | Gorakhpur |
| 28. Folk Cults in Ancient Indian Art | Rajendra Rai | Gorakhpur |
| 29. A Historical and Cultural Study of Gupta Sculpture in the Museum of U.P. and Bihar | Shail Nath Chaturvedi | Gorakhpur |
| 30. Historical and Cultural Study of the Paintings at Ajanta | Shiv Kumar Gupta | Gorakhpur |

ART & ARCHITECTURE

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31. A Cultural Study of the Temples of Khajuraho O. P. Sharma Jabalpur
32. Art and Architecture of Tripuri R. S. Anant Jabalpur
33. Musical References in Sanskrit Poetry Kanta Arora Kurukshetra
34. The Tiruvotriyur Temple — a Study C. Krishnamurty Madras
35. Some Iconographic Concepts as Gleaned from Literature, Epigraphy and Culture in the Tamil Country from A.D. 500 to 1000 R. Champaka Lakshmi Madras
36. A Study of Hindu Art and Architecture with Special Reference to Terminology L. K. Shukla Panjab
37. Rajasthan Paintings (16th to 18th centuries)—A Study of Culture N. C. Barua Rajasthan
38. Studies in Colour, Symbolism and Design in Indian Art and Culture (with Special Reference to the Ancient Traditions) Nibha Joshi Rajasthan
39. A Study of the Temples of Rajasthan from the Earliest Times up to 12th Century A.D. Vijaya Shankara Srivastava Rajasthan
40. Rock Paintings and Engravings in Madhya Pradesh S.K. Pandey Saugar
41. A Critical Study of the Gupta Sculpture with Special Reference to Madhya Pradesh C. B. Misra Saugar
42. A Cultural Study of the Jain Art of Deogarh B. C. Jain Saugar
43. Historical Study of the Folk Dance in Northern India V. N. Pathak Saugar
44. Musical Culture of the 13th Century Mainly Based on "Saṅgīta Ratnākara" S. K. Banerjee Saugar

45. Study of the Temple Architecture in Vindhya Pradesh from the Earliest Time to 13th Century A.D. S. P. Saini Saugar
46. A Study of Ancient Indian Dances P. N. Srivastava Saugar

III. EPICS AND PURĀNAS

Ph.D./D.Phil. (Degrees Awarded)

- | | | | |
|--|----------------------------|-----------|------|
| 1. Ancient Indian Culture as Depicted in Vālmiki Rāmāyaṇa | S. N. Vyas | Agra | 1952 |
| 2. Rāmāyaṇa ke Ākhyāna | Dharmendra Nath | Agra | 1958 |
| 3. Influence of the Śrīmad Bhāgavata on the Mediæval Hindi Poets of the Kṛṣṇa Bhakti Śākhā | Sadanand Madan | Delhi | 1958 |
| 4. A Critical Study of the Bhāgavata Purāṇa with Special Reference to Bhakti | T. S. Rukmini | Delhi | 1958 |
| 5. A Literary History of Śrīmad-Bhāgavata | Shiva Sharana Sharma | Allahabad | 1958 |
| 6. A Literary and Cultural Study of Harivaṃśa-purāṇa | Bina Pani Patna | Lucknow | 1958 |
| 7. Śrīmad Bhāgavata men Prema-tattva | Ram Chandra Tiwari | Allahabad | 1959 |
| 8. Religious and Social Data in Purāṇas (Viṣṇu, Matsya, Vāyu and Brahmāṇḍa) | Siddheshwari Narayan Rai | Allahabad | 1959 |
| 9. The Indian Culture as Depicted in Matsya-purāṇa | Bhakti Sudha Mukhopadhyaya | Banaras | 1959 |
| 10. Cultural History from the Matsya-purāṇa | S. G. Kantawala | Baroda | 1959 |
| 11. Vālmiki Rāmāyaṇa aur Rāmācaritamānasa kā Sāhityika Dṛṣṭi se Tulanātmaka Adhyayana | Ram Prakash Agrawal | Agra | 1960 |
| 12. Paurāṇika Influence on Rāmācaritamānasa | Bijaya Bahadur Awasthi | Delhi | 1960 |

EPICS & PURĀṆAS

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13. Legends in the Mahābhārata with a Brief Survey of Folk Tales Dange, Sadashiva A. Nagpur 1960
14. Brahma-purāṇa — A Critical Study Surabhi H. Trivedi Baroda 1960
15. The Mahābhārata on the Relation Between Politics and Ethics Manorma Varma Banaras 1961
16. The Mahābhārata — A Literary Study Jagdamba Prasad Sinha Lucknow 1961
17. The Concept of Dharma in Vālmiki Rāmāyaṇa Benjamin Khan Agra 1962
18. Purāṇa-gata Vedic Sāmagrī kā Samīkṣātmaka Adhyayana Ram Shankar Bhattacharya Agra 1962
19. Purāṇeṣu Vyākaraṇālaṅkāra-rasādi-vicāraḥ Ram Pratap Delhi 1962
20. Studies in Skanda Purāṇa Avadh Behari Lal Awasthi Lucknow 1962

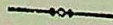
Subjects on which Research is being conducted :
Ph.D. /D.Phil.

21. A Critical Study of the Śiva Purāṇa C. L. Parashar Agra
22. SanskritVāṅmāyē Rāmāyaṇa-sāhityam — viśeṣataḥ Śrīmadānanda Rāmāyaṇasya Samīkṣātmakam Adhyayanam J. S. Pathak Agra
23. Agni-Purāṇa kā (Kucha Cune Hue Amṣon kā pātha — Śodha) Sāhitya, Bhāṣā tathā Saṁskṛti Saṁbandhi Anukramaṇikā Sāhitya Paras Nath Dwivedi Agra
24. Mārkaṇḍeya Purāṇa kā Tulanātmaka evam Ālocanātmaka Adhyayana Priti Lala Saxena Agra
25. A Critical Study of the Vāyu Purāṇa with Reference to Its Legends Satya Pal Agra
26. Śrīmad — Bhāgavata par Vaiṣṇava Tīkāon kā Viśleṣānātmaka Adhyayana V. K. Chaturvedi Agra

- | | | | |
|---|----------------------------|-----------|----|
| 27. A Cultural Study of the Padma-Purāṇa | Hari Shankara Upadhyaya | Allahabad | 43 |
| 28. Cultural Data in the Hari-varṇṣa | Rama Pati Das Kesari | Allahabad | 44 |
| 29. A Comparative Study of Śrīmad Bhāgavata and Viṣṇu Purāṇa | Sraddhanand Pandeya | Allahabad | 45 |
| 30. A Critical Study of Jayākhyasamhitā | H. G. Desai | Baroda | |
| 31. Śiva-mahāpurāṇa — A Critical Study | Jayanarayana R Pathak | Baroda | 46 |
| 32. A Critical Study of Viṣṇu-Purāṇa | M. R. Joshi | Baroda | 47 |
| 33. Kūrma-Purāṇa — A Critical Study | P. H. Joshi | Baroda | 48 |
| 34. Ideals of Social Life as Depicted in Rāmāyaṇa | R. P. Pathak | Baroda | 49 |
| 35. A Critical and Cultural Study of the Vāmana Purāṇa | S. K. Dave | Baroda | 50 |
| 36. Stotra (Religious Hymnology) in Sanskrit Literature (With Special Reference to the Purāṇas) | Ayya Venkataram | Bombay | 51 |
| 37. Theory of Devotion in Bhāgavata Purāṇa | Chemburkar Jayanti M. | Bombay | 52 |
| 38. Some Important Text — Critical Problems in the Suparṇākhyānam of the Mahābhārata | Mehta Mahesh M. | Bombay | 53 |
| 39. Role of Women in the Purāṇas | Bhatwadekar Charusheela K. | Bombay | 54 |
| 40. A Critical Study of Tales in the Ādi parvan (Mahābhārata) on the Basis of the Text — Critical Edition | Nanavati Rajendra J. | Bombay | 55 |
| 41. Purāṇeṣu Trimūrtivādaḥ | Duli Chand | Delhi | 56 |
| 42. A Critical Study of the Gītās in the Mahābhārata and the Purāṇas | Ganesan Ratnam | Delhi | 57 |

43. A Philosophical Study of the Concept of Viṣṇu in the Purāṇas Kosbsa Bhar-dwaja Delhi
44. Kṛṣṇa - kathā in the Mahābhārata and Purāṇas Krishna Gupta Delhi
45. A Study of the Principal Tirthas Described in the Mahābhārata and Skanda Purāṇa Prabhat Bhanu Delhi
46. Women in the Mahābhārata Nityanand Sharma Delhi
47. Śakti Cult in the Purāṇas Pushpendra Kumar Sharma Delhi
48. The Social and Political Conditions as Reflected in Vālmīki's Rāmāyaṇa Ram Ashraya Delhi
49. A Study of the Viṣṇu-Purāṇa with Special Reference to Religion and Philosophy Santosh Bagai Delhi
50. A Critical Study of the Brahma-vaivarta Purāṇa with Special Reference to Kṛṣṇa Kathā Shanta Kumari Delhi
51. A Study of the Padma-Purāṇa with Special Reference to Religious Rites and Ceremonies Sharda Goel Delhi
52. A Critical Study of Mārkaṇḍeya Purāṇa with Special Reference to the Durgā-śapataṣaṭī Shikhar Chand Jain Delhi
53. Social and Political Ideas in Mahābhārata Jagdish Prasad Pandey Gorakhpur
54. A Critical Study of the Geographical Data in Early Purāṇa Mast Ram Singh Gorakhpur
55. The Study of the Philosophy of Brahmāṇḍa Purāṇa Leela Raghu-nath Jabalpur
56. Brahmavaivarta Purāṇa — Social and Cultural Aspect as Revealed in it Kameshwar Singh Skt. University Darbhanga
57. Cultural Data in Agni Purāṇa Not given Lucknow
- Anil Kumar Misra

- | | | |
|--|-------------------------|-----------|
| 58. Śiva Purāṇa — A Cultural Study | L. N. Gupta | Lucknow |
| 59. Devī-Bhāgavata — A Cultural Study | Rajendra Prasad Dwivedi | Lucknow |
| 60. Garuḍa Purāṇa — A Critical Study | Uma Datta Trivedi | Lucknow |
| 61. Tamil Culture in the Age of Periyapurānam | K. Nambi Arooran | Madras |
| 62. Folk Element in the Bhāgavata Purāṇa | Sindhu S. Dange | Nagpur |
| 63. Social Life in the Mahābhārata | K. K. Dhawan | Panjab |
| 64. Cultural Data in the Bhaviṣya Purāṇa | Raj Kumar Arora | Panjab |
| 65. Social and Moral Ideas in the Mahābhārata | Jagdish Prasad Pande | Rajasthan |
| 66. The Universality of Purāṇic Sanskrit Literature | Basu Dev Upadhyaya | Rajasthan |
| 67. A Critical Study of Hindi Mahākāvyas on Paurāṇic Themes | Devi Prasad Gupta | Rajasthan |
| 68. Influence of the Purāṇas on the Rāmacaritamānasa of Tulāsidāsa | Mahavir Prasad Dadhich | Rajasthan |
| 69. The Rāmāyaṇa of Vālmiki | Krishan Ojha | Rajasthan |
| 70. A Critical Study of Paurāṇic Myths | Vijay Shankar Sharma | Rajasthan |
| 71. Mārkaṇḍeya Purāṇa — A Cultural Study | K.K. Budholia | Saugar |



IV. EPIGRAPHY AND NUMISMATICS

Ph.D. /D.Phil. (Degrees Awarded)

- | | | | |
|--|------------------------|---------|------|
| 1. History of the Bhaṭṭāraka Tradition | V.P. Joharapurkar | Nagpur | 1959 |
| 2. Punch-marked Coins of Ancient India | Parameshwari Lal Gupta | Banaras | 1960 |

*Subjects on which Research is being conducted :
D.Litt.*

- | | | |
|--|------------|--------|
| 3. A Cultural Study from the North Indian inscriptions from 650 to 1000 A.D. | K. N. Seth | Saugar |
|--|------------|--------|

Ph. D./D. Phil.

- | | | |
|---|-------------------------------|-----------|
| 4. History of Coinage in Gujarat up to 1300 A.D. | Teekchandani
Rupo Narindas | Baroda |
| 5. A Study of Śāradā Inscriptions with Special Reference to the Origin and Development of Śāradā Script | Bhushan Kumar | Panjab |
| 6. Origin and Development of Devanāgarī | Shashi Bala | Panjab |
| 7. A Cultural Study of the Kalachuri Inscriptions | R.K. Lal | Jabalpur |
| 8. Rājasthāna — Studies in Culture on the Basis of Epigraphic Sources from 700 to 1200 A.D. | Jai Narayana Asppa | Rajasthan |

V. GEOGRAPHY

Ph.D. /D.Phil. (Degrees Awarded)

- | | | | |
|---|-----------------|-------|------|
| 1. Studies in the Historical and Cultural Geography and Cultural Ethnology of the Deccan Based on the Inscriptions of the Deccan from 5th to 13th Century | Sumati D. Mulay | Poona | 1954 |
| 2. Ancient Indian Geography of Buddhist Period Based on Pāli Tripiṭaka and its Commentaries | Bharat Singh | Agra | 1956 |

- | | | | |
|---|----------------------|-------|------|
| 3. The Studies in the Historical and Cultural Geography and Ethnography of Madhya Pradesh | Shobhana Gokhale | Poona | 1960 |
| 4. A Geographical and Cultural Study of the KedāraKhaṇḍa as Revealed in the Skanda Purāṇa | Govind Prasad Hatwal | Agra | 1962 |
| 5. Studies in the Historical and Cultural Geography and Ethnography of Rajputana. | K. L. Lele | Poona | 1963 |

Subjects on which Research is being conducted :

Ph.D. / D.Phil.

- | | | |
|---|--------------------|-----------|
| 6. A Critical Survey of the Geographical Material in Nīlāmata, Matsya, Vāyu and Viṣṇu Purāṇas | Savitri Saxena | Delhi |
| 7. A Critical Study of Geographical Data in Early Buddhist and Indian Sources | Daya Nath Tripathi | Gorakhpur |
| 8. The Contribution of Hindus towards the Development of Geographical Knowledge | Tripuresh Tripathi | Gorakhpur |
| 9. A Critical Study of the Geographical Data in Early Purāṇas | Masta Ram Singh | Rajasthan |
| 10. Ancient Geography of Mahā-kosala | S. N. Manwani | Saugar |
| 11. Historical Geography of Ancient Andhra from 600 B.C. to 600 A.D. | B. L. N. Rao | Saugar |

VI. HISTORY

D.Litt. (Degrees Awarded)

- | | | | |
|---|--------------------------------|---------|------|
| 1. The Rāṣṭrakūṭas and their Times | A. S. Altekar | Banaras | 1931 |
| 2. The History of Mid-India under the Gāhaḍavālas | Srinivas Chandra Roy Mahapatra | Banaras | 1934 |

HISTORY

3. The Political History of Early
Mediæval Deccan Santlal Katare Banaras 1944
4. The Yādavas and their Times H. V. Trivedi Banaras 1947
- Ph.D./D.Phil. (Degrees Awarded)*
5. The History of Early Chāluk-
yas (615-1061) K. R. Subrah-
manyam Madras 1934
6. The Kākatiyas of Warangal M. Rama Rao Madras 1936
7. Early History of the Andhra
Country K. Gopalachari Madras 1937
8. Pāṇini as a Source of Indian
History V. S. Agarwala Lucknow 1941
9. Early History of the Vellār
Basin M. Arokiaswami Madras 1947
10. History of Aryan Expansion in
India During Vedic Age P. L. Bhargava Agra 1948
11. History of the Chauhans (from
circa 511 to 1192) A.D. Ram Briksha
Singh Banaras 1950
12. Political History of Northern
India from Jain Sources Gulab Chandra
Chaudhary Banaras 1954
13. The Nāgās in Northern India Ushendra
Narain Mukerjee Banaras 1955
14. Madurā Through the Ages D. Devakunjari Madras 1955
15. History of Punjab from the
Earliest times to 300 A.D. Nand Lal
Mathur Nagpur 1955
16. Studies in the Jain Sources of
the History of Ancient India
(100 B.C.—900 A.D.) Jyoti Prasad
Jain Agra 1956
17. The Early History of Orissa Amar Chand Banaras 1957
18. Vijayanagar Expansion in the
Tamil Country A. Krishna-
swami Annamalai 1958
19. The History of Kosala up to
the Age of the Maurya Vishuddhanand
Pathak Banaras 1958
20. Yaśovarman and his Times Kashinath
Shukla Banaras 1959

- | | | | |
|---|------------------|---------|------|
| 21. Relation of the Ahom Kings with the Tribal People of Assam | Lakshmi Devi | Gauhati | 1960 |
| 22. The Tai and Tai Kingdom in Assam: A Political Study | Padmeshwar Gogoi | Gauhati | 1961 |
| 23. Ancient Kashmir (Political and Cultural) up to 939 A.D. | Bharat Singh | Agra | 1962 |
| 24. History of Paramāras up to 1305 A.D.: The Political, Cultural and Social Study, 1958-1963 | Pratipal Bhatia | Delhi | 1962 |
| 25. The Political and Cultural Life Under the Kalachuris of Ratanpur | S. Pandey | Saugar | 1963 |
| 26. Growth of Paramāra power in Malwa | K. N. Seth | Saugar | 1963 |

*Subjects on which Research is being conducted:
D. Litt.*

- | | | |
|--|------------|-----------|
| 27. A History of important Ancient Towns and Cities in Rajasthan | K. C. Jain | Rajasthan |
|--|------------|-----------|

Ph.D./D.Phil.

- | | | |
|--|--------------------------|-----------|
| 28. A Critical and Comparative Study of the Great poet Kalhaṇa | Girja Shankar Chaturvedi | Agra |
| 29. A Critical Study of the Religious Social and Historical Data in the Viṣṇu-Purāṇa | Manohar Singh Chauhan | Agra |
| 30. Vidyāpati Bilhaṇa — The Poet Historian — A Critical Study | M. L. Nagar | Agra |
| 31. A Historical Study of Buddhaghōṣa's Commentaries | S. C. L. Jain | Agra |
| 32. A Political Survey of North-Western India from 700 to 1200 A.D. | Avadhesh Chandra Ojha | Allahabad |
| 33. Yādavas of Devagiri | A. V. Narasimhamurthy | Andhra |
| 34. Gautamīputra Sātakarṇi | C. Somasundra Rao | Andhra |

HISTORY

35. Vikramāditya VI of Chāluk-
yan Dynasty of Kalyani K. S. Kames-
wara Rao Andhra
36. Iron Age in India Bhamiadipati Ram
Subhramanya Baroda
37. Studies in the Pre-history of
Western India with Special
Reference to Gujarat Subhas Chandra
C. Mulik Baroda
38. Studies in the Cultural History
of Western India from 700 to
1200 A.D. Yashwant A.
Raikar Baroda
39. The Chālukyas of Badami Chitalia Kumud Bombay
40. History of North India be-
tween 200 B.C.-300 A.D. Sampat D.
Lilavati Bombay
41. Guptas of Gujarat and Sau-
rāṣṭra Pande Vishva
Nath Bombay
42. Inter-State Relations in
Ancient India Surendra Nath
Arora Delhi
43. A Critical Study of the Mus-
lim Accounts of India from
the 8th to the 12th Century
A.D. Ashok Kumar
Srivastava Gorakhpur
44. Political History of Northern
India from the 7th Century
to the 12th Century A.D. Audhesh Singh Gorakhpur
45. History of Mālwa (1st century
B. C. to 950 A.D. Hari Bansh
Singh Gorakhpur
46. The Northern Frontier of
India in Ancient Times Jai Prakash
Srivastava Gorakhpur
47. A Historical Study of Buddh-
ism in the 7th and 8th Cen-
turies A.D. Lal Mani Joshi Gorakhpur
48. Northern India after the
Death of Emperor Harsavar-
dhana (A Glimpse of Political
History: 650 to 850 A.D. Ram Dutta
Rattam Gorakhpur
49. History of Mālwa from the
4th Century to 950 A.D. Shashi Bhushan
Misra Gorakhpur
50. History of the Kalchuris Shyam Sunder
Singh Gorakhpur

51. Ancient History and Culture of Dakṣiṇa Koshal (from earlier time to 1320 A.D. V. S. Thakur Jabalpur
52. Harṣa and his times B. N. Sharma Jabalpur
53. The Kalachuris of Māhishmati and Tripuri R. N. Mishra Jabalpur
54. The Yādavas of Devagiri and Their Times (from Earliest Times to 1310 A.D.) O. P. Verma Nagpur
55. The Sātavāhanas and their Times P. V. Ranade Nagpur
56. The Somavarṃśī Kings and Their Times Shriram Nema Nagpur
57. The Kākatiyas of Warangal and their Times Y. G. Reddy Nagpur
58. Historical and Cultural Data in the Bhaviṣya Purāṇa Raj Kumar Punjab Arora
59. Political History of Vindya Region from 6th century A.D. to circa 1200 A.D. K. L. Agrawala Saugar
60. Paramara Bhoja and his Times Mahesh Singh Saugar
61. Cultural History of Northern India from 319 A.D. to 650 A.D. R. C. Jain Saugar
62. Political History of the Cublots up to twelfth century A.D. S. M. Saxena Saugar
63. Study of the Cultural History of Guntur District from the earliest times till the End of Sātavāhana period U. M. Rao Saugar

M. Litt.

64. Life of the Ancient Ceras M. E. Manickkavasagam Kerala

VIII-INDIA AND THE WORLD

Ph.D. (Degrees Awarded)

1. Indian Influences in the Philippines with Special Reference to Language and Literature J. R. Francisco Madras

1963

LAW, POLITY, ETC.

217

*Subjects on which Research is being conducted:**Ph.D. D.Phil.*

- | | | |
|---------------------------------------|-----------------------|--------|
| 2. Buddhism in Cambodia | Bhikkhu
Ghosananda | Bihar |
| 3. Cultural Contacts of Ancient India | Gajjar, Irene N. | Bombay |



VIII. LAW, POLITY & ADMINISTRATION

D.Litt. (Degrees Awarded)

- | | | | |
|--|-------------------------|-----------|------|
| 1. Rāmāyaṇa Polity | P. C. Dharma | Madras | 1940 |
| <i>Ph.D. /D. Phil. (Degrees Awarded)</i> | | | |
| 2. Political Thought in Smṛti-Literature | Ramkishore
Gupta | Allahabad | 1944 |
| 3. Functions of the State in Ancient India | Ramola
Mukerjee | Banaras | 1951 |
| 4. Bhāratīya View of Problems on Nation, State and Society | Surendranath
Mittal | Allahabad | 1957 |
| 5. Constitution in Ancient India | R. N. Varma | Rajasthan | 1957 |
| 6. Saṅgama Polity | N. Subrahmanyam | Annamalai | 1958 |
| 7. Diplomacy in Sanskrit Literature | Krishna Kumari
Mehta | Rajasthan | 1958 |
| 8. Crime and its Prevention in the Light of Ancient Indian Thought | Madan Mohan
Lal | Agra | 1959 |

*Subjects on which Research is being conducted:**Ph. D. /D.Phil.*

- | | | |
|--|---------------------|------|
| 9. The Position of the Śūdras in Ancient Indian Legal Literature | Nirupan | Agra |
| 10. A Critical Study of Ācāra Prescribed for Women by the Dharmaśāstra | Pushpa Devi
Puri | Agra |
| 11. The Studies in the Prāyaścitta as Prescribed by the Dharmasāstra | S.L. Benjamin | Agra |

12. Political Theories in Poetic Literature of Sanskrit up to 1200 A.D. S.R. Sharma Agra
13. Development of Political Ideas and Institutions from 700 A.D. to 1200 A.D. Chandra Sekhara Pandeya Allahabad
14. A Historical Study of the Non-monarchical States in Ancient India Ram Devi Lal Srivastava Allahabad
15. Ahimsā in Ancient India — as seen in the State and Government Affairs Joshi Pandi S. Bombay
16. Kingship in Ancient India Madan Sharat Kumar Bombay
17. Property Rights, Qualifications and Disqualifications of Śūdras and Women in Ancient India H. S. Kotyal Delhi (Discontinued)
18. Evolution of Bureaucracy in Ancient India from the Earliest Times to 12th Century A.D. Jagdish Chandra Joshi Delhi
19. Political Ideas and Institution as Depicted in the Purāṇas (C. 500 A.D. to 1200 A.D.) Kirana Kausika Delhi
20. Legal Thought in the Nibandhas during the 14th and 18th centuries A.D. Damayanti Rustom Doongaji Jabalpur
21. The Ministrant functions of the State in Ancient India A. R. Pathak Jabalpur
22. Citizenship in Ancient India R. S. Singh Jabalpur
23. Army and Warfare in Ancient India Arvinda Kumar Srivastava Lucknow
24. National Integration in Ancient India Devendra Swaroop Lucknow
25. Lands and its Problems in Ancient India (with Particular Reference to Northern India from Vedic Times to the 12th Century) Lalit Kumar Lucknow
26. Purāṇas and their Contribution to Hindu Polity Pratima Dass Lucknow

LINGUISTICS, ETC.

219

27. Democratic Tradition in Shiva Nandan
Ancient India Misra Lucknow
28. Political Data in Early Pāli Swatantra Kumar
Texts Pidara Lucknow
29. Some Aspects of Kauṭilyan Bhuwaneshwari
Polity Dutt Mishra Gorakhpur
30. Non-monarchical States in Dinesh Chandra
Ancient India Shukla Gorakhpur
31. Political Ideas and Institutions Kapindra
in Northern India (from 600 Pratap Narain Gorakhpur
A.D. to 1000 A.D.) Singh
32. Rājadharmā — A Critical K. C. Khanna Panjab
Study
33. A Study of the Political Insti- S. R. Sharma Saugar
tutions in the Mahābhārata
34. Inter State Relations in Ancient India from 600 B.C. to 800
A.D. D. K. Srivastava Saugar

IX. LINGUISTICS & GRAMMAR

D. Litt. (Degrees Awarded)

1. Evolution of Avadhī Babu Ram Allahabad 1931
Saxena
2. Apabhraṁśa Studies Hira Lal Jain Nagpur 1944
3. Mahābhāṣya Ke Antargata Vārtikon Kā Ālocanātmaka Ram Suresh Agra 1960
Adhyayana Tripathi
4. Purāṇi Hindi Bhāṣā Aur Sāhitya Ke Viśaya Men "Prākṛita Paṅgalam" Kā Bhola Shankar Rajasthan 1962
Yoga Vyas

Ph.D. /D.Phil. (Degrees Awarded)

5. Artha Vijñāna aur Vyākaraṇa Kapil Deva Allahabad 1949
Darśana Dwivedi
6. A Study of the Indo-Siamese Banchal
Glossary Bandhumedha Banaras 1953

- | | | | |
|--|----------------------|-----------|------|
| 7. The Philosophical Conception of the Word 'Śabda' in Sanskrit Literature | Hari Datta Shastri | Agra | 1956 |
| 8. Vākya-pāḍīya Viśeṣaṭaḥ Ākhyā-tārtha Kā Adhyayana | Ram Suresh Tripathi | Agra | 1956 |
| 9. Hindi men Prayukta Sanskrit Śabdōn kā Artha-Vaij-ñānika Adhyayana | Keshav Ram Pal | Agra | 1957 |
| 10. The Sanskrit Dhātupāṭhas : A Critical Study | G. B. Palsule | Poona | 1957 |
| 11. Sanskrit Loan Words in Marāṭhī | V. D. Gokhale | Poona | 1957 |
| 12. Bṛhacchabdendu Śekhara of Nāgeśvara | Sita Ram Shastri | Banaras | 1958 |
| 13. A Study of Kāmarūpī Dialect of the Assamese Language | Upendra Nath Goswami | Gauhati | 1958 |
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Sanskrit (1000 A.D. to 1700
A.D.) Jaipal Delhi
175. A Critical Study of Sanskrit
Śaiva Kāvya Kanta Gupta Delhi
176. The Indebtedness of Major
Sanskrit Poets to Vālmiki's
Rāmāyaṇa Kusum Kumari
Goel Delhi
177. The Naiṣadha — Its Poetic
Art and Philosophy Manohar Lal
Choudhry Delhi
178. The Treatment of Śṛṅgāra
in Sanskrit Poetics with
Special Reference to Bhoja
and Rūpagosvāmin N. Tripura
Sundri Delhi
179. A Critical Study of Kathā
Literature in Sanskrit Rama Saxena Delhi

LITERATURE, ETC.

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| 180. A Study of Vyañjanā | Ravi Shanker
Nagar | Delhi |
| 181. A Study of Sanskrit Kṛṣṇa
Kāvya of South India | Raj Kumari
Kubba | Delhi |
| 182. A Critical Study of the Dra-
mas of Bhāsa with Special
Reference to Dramatic Art
and Culture | Sarla Nigam
Mart | Delhi |
| 183. A Study of the Allegorical
Sanskrit Dramas | Satnam Talwar | Delhi |
| 184. A Study of the Śāstra Kāvya
in Sanskrit Literature | Satya Pal
Narang | Delhi |
| 185. A Critical Study of the Mind
and Art of Bhavabhūti | Urmi Jain | Delhi |
| 186. A Study of the Sanskrit Dra-
mas of the 20th Century | Usha Seth | Delhi |
| 187. A Comparative Study of the
Principles and Techniques of
Sanskrit Dramas in the Light
of Typical English Dramas | Subhas Chandra
Upadhyaya | Gorakhpur |
| 188. A Comparative Study of
Kirātārjunīyam and the
Śiṣupālavadham | Hira Lal
Gupta | Gorakhpur |
| 189. A Critical and Comparative
Study of the Schools of Alaṃ-
kāras in Sanskrit Poetics
(Alaṃkāra-Prasthāna - vimar-
śaḥ) | L. N. Singh | Gorakhpur |
| 190. Indian Concept of Beauty with
Special Reference to the
Works of Kālidāsa | Padma Sudhi | Gorakhpur |
| 191. A Comparative and Critical
Study of the Works of Aśva-
ghoṣa and Kālidāsa | Prabha Puri | Gorakhpur |
| 192. A Critical and Intensive Study
of the Mahākāvya of Kāli-
dāsa (According to the Prin-
ciples of Literary Criticism—
Both Eastern and the Western) | Prabhakar Ram
Tripathi | Gorakhpur |
| 193. The Jānakī-haraṇam — A
Critical Study | Yadunandan
Misra | Gorakhpur |

194. Sanskrit Nāṭya Sahitya men Baboolal
Uparupakon kā Udgama Shukla Jabalpur
evam Vikāsa
195. Sanskrit ke Aitihāsika Mahā-
kāvyon kā Pariṣīlana C. K. Pandey Jabalpur
196. Śrīkaṇṭha-caritam of Mañ-
khaka—A Critical Study B. S. Nigudkar Jabalpur
197. Vidyāranya — His Life and
Works Barikeri Karnatak
198. Kulāṣekharavarman and his
Works Unni Kerala
199. Flora in Sanskrit Poetry Abhimanyu Kurukshetra
200. Cultural and Social Matters
Gleaned from Kathā-sarit-
sāgara Chander Kanta
Kalia Kurukshetra
201. Critical Edition of Jain Dūta-
kāvyā D. D. Kapila Kurukshetra
202. Humour in Sanskrit Poetry G. S. Gupta Kurukshetra
203. Mukṭaka Kāvya Paramparā
men Mukṭaka Kāvya kā
Adhyayana Laxmi Narain
Aggarwal Kurukshetra
204. Exaggeration and Artificiality
in Sanskrit Poetry Manorma Jain Kurukshetra
205. Karuṇa Rasa in Sanskrit with
Special Reference to Vālmiki
Bhāsa, Aśvaghōṣa, Kālidāsa
and Bhavabhūti Suman Sood Kurukshetra
206. Hira-Saubhāgya Mahākāvya—
Ek Ālocanātmaka Adhya-
yana Amar Nath
Tripathi Lucknow
207. Mahākāvya in Theory and
Practice with Special Re-
ference to Rāmācarita of
Abhinanda with a Critical
Edition Aruna Agarwal Lucknow
208. Sanskrit. Kāvyaśāstra aur
Kāvya men Anuprāsa Brahma Prasad
Varma Lucknow

LITERATURE, ETC.

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209. Mahimabhaṭṭa-kṛtaḥ Kāvya-
doṣa-vivekaḥ Brahma Mitra
Awasthi Lucknow
210. Yādavābhyudaya— Ek Samik-
ṣātmaka Adhyayana Ghanshyam
Tewari Lucknow
211. Vidyādhara kī Ekāvalī kā Ek
Ālocanātmaka Adhyayana Kamla Saxena Lucknow
212. Sanskrit Mahākāvyaon men
Prakṛti-citraṇa Manjula Singhal Lucknow
213. Nāṭya-darpaṇa Rama Kanta
Tripathi Lucknow
214. Campū-kāvya — A Study Saroj Bala
Srivastava Lucknow
215. Rūpaka-alaṅkāra in Theory
and Practice in Sanskrit
Literature Sushum Lata Lucknow
216. Originality and Imitation in
Sanskrit Concepts of Poetics
and Poetry Umesh Prasad
Rastogi Lucknow
217. Ālaṅkārasudhānidhi of Sāya-
ṇācārya R. R. Saroja Madras
218. A Critical Edition of the
Gadyakarṇāmṛta of Vidyā-
cakravartin S. S. Janki Madras
219. Evolution of Dhvani-Siddhānta B. R. Ashtikar Nagpur
220. Dramatic Art of Harṣadeva I. M. Dolke Nagpur
221. Nīlakaṇṭha Dīkṣita and his
Poetic Art K. R. Joshi Nagpur
222. Setubandha of Pravarasena:
A Study L. R. Kulkarni Nagpur
223. Kuntaka: His Contribution to
Sanskrit Poetics M. T. Bhojak Nagpur
224. Literary Study of Śrīmad-
Bhāgavata S. V. Gharpure Nagpur
225. The Cultural Study of the
Daśakumāracarita P. S. Sastri Osmania
226. A Study of Daṇḍin Dharmendra
Kumar Panjab

- | | | |
|--|----------------------|-----------|
| 227. Life and Works of Bhavabhūti | J. C. Bhutani | Panjab |
| 228. Studies in Kālidāsa | K. K. Dhumia | Panjab |
| 229. A Critical and Comparative Approach to the Poetry of Bilhaṇa | Ram Pal | Panjab |
| 230. Historical and Critical Survey of Sanskrit Classical Prose | Sudarshan Kumar | Panjab |
| 231. Doṣas in Kāvya Literature | Shyam Dev | Panjab |
| 232. A Study of the Fundamental Figures of Speech in Sanskrit | Parushram Upadhyay | Patna |
| 233. The Karuṇa Rasa in the Sanskrit Literature | Ashok Lata Jain | Rajasthan |
| 234. Bilhaṇa and his Contribution to the Historical Mahākāvyas in Sanskrit | Brij Mohan Bhargava | Rajasthan |
| 235. Vikrama aur Tatsambandhī Sāhitya | Braj Narayan Purohit | Rajasthan |
| 236. The Depiction of Society in the Sanskrit Dramas of Bhāsa, Kālidāsa, Śūdraka & Aśvaghoṣa | Chitra Sharma | Rajasthan |
| 237. The Jain Stotra-Sāhitya | C. L. Jain | Rajasthan |
| 238. Sanskrit Sāhitya Śāstra and Tulasīdāsa | C. L. Sharma | Rajasthan |
| 239. Śūdraka-kālīna Bhārata | D. C. Sharma | Rajasthan |
| 240. The Contribution of Bikaner Area to the Development of Sanskrit Literature | Divakar Sharma | Rajasthan |
| 241. Delineation of Sentiments in the Five Mahākāvyas | Harbansa Lal Gupta | Rajasthan |
| 242. Mahākavi Hāla and His Gāthā Saptaṣaṭī | Hari Ram Acharya | Rajasthan |
| 243. Cultural Study of Five Mahākāvyas | Krishna Kanta Gupta | Rajasthan |
| 244. Evolution of the Concept of Kāvya Doṣa | M. D. Vyas | Rajasthan |
| 245. The Contribution of Jaipur to Sanskrit Literature | Prabhakar Sharma | Rajasthan |

MISCELLANEOUS

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|--|---------------------|-------------------|
| 246. The Jain Sanskrit Mahākāvya of the 13th-14th Centuries | Shyam Shankar Dixit | Rajasthan |
| 247. A Critical Survey of Kathā Literature in Sanskrit | Shyam Bhatnagar | Rajasthan |
| 248. Historical Works in Sanskrit Literature | Shyam Lal Sharma | Rajasthan |
| 249. Hīrasaubhāgyam — A Study | B. C. Patel | S.V.B. Vidyapeeth |
| 250. Treatment of Alaṅkāras in Rasagaṅgādhara of Jagannātha | C. P. Shukla | S.V.B. Vidyapeeth |
| 251. Similes in the Principal Upaniṣads | Tara L. Agarkar | S.V.B. Vidyapeeth |
| 252. Sandhi and Sandhyaṅgas in Sanskrit Drama | P. Prabhavati | Venkateswara |
| 253. Evolution of Sanskrit Metres | S. Bhaskar Rao | Venkateswara |
| 254. Kavi-Sahṛdaya Relation According to Sanskrit Poetics | Y. Varalakshmi | Venkateswara |
| 255. Ramapanivada and his works in Sanskrit | Not given | Kerala |
| 256. Rasa in the Sanskrit Drama | Not given | Kerala |
| 257. Evolution of the Concept of Poetry in Sanskrit | Kalipada Giri | Jadavpur |
| 258. A Critical and Historical Study of the Development of Figures of Speech in Sanskrit | Nirmal Kanti Basu | Jadavpur |
| 259. Kādambarī o Gadya Sāhitye Śilpa Vicāra | Hrishikesh Basu | Jadavpur |

XI. MISCELLANEOUS

D.Litt. (Degrees Awarded)

- | | | | |
|---------------|----------|-----------|------|
| 1. Not Given. | A. Venis | Allahabad | 1911 |
|---------------|----------|-----------|------|

Ph.D. / D.Phil. (Degrees Awarded)

- | | | | |
|-------------------------------|----------------|---------|------|
| 2. Śaṅkaradeva and His Times | Maheshwar Neog | Gauhati | 1955 |
| 3. Puṣpadanta — Eka Adhyayana | Raj Kumar Jain | Agra | 1959 |

- | | | | |
|---|------------------------|-----------|------|
| 4. Paruṣottamjī — A Study | Arunchandra D. Shastri | Baroda | 1961 |
| 5. Jain Grantha Bhāṇḍāras in Rajasthan | Kastur Chand Kasliwal | Rajasthan | 1961 |
| 6. The Origin and History of Khasi People | Hamlet Barch | Gauhati | 1963 |

Subjects on which Research is being conducted :

Ph.D. / D.Phil.

- | | | |
|---|----------------|---------|
| 7. Analytical Study of Nettipakaraṇa | Atulnath Sinha | Bihar |
| 8. Town-Planning in Ancient India | D. Chandra | Lucknow |
| 9. A Critical Edition of Jonarāja's Rājatarāṅgiṇī | Kanth Kaul | Panjab |

XII (a). PHILOSOPHY & RELIGION (BUDDHIST)

D.Litt. (Degrees Awarded)

- | | | | |
|--|-------------------|---------|------|
| 1. The Origin and Development of Magic, Magical Belief and Superstitions in Buddhism | Mathuralal Sharma | Banaras | 1931 |
| 2. The Mādhyamika Dialectic | T.R.V. Murti | Banaras | 1948 |

Ph.D. / D. Phil. (Degrees Awarded)

- | | | | |
|--|------------------------|-----------|------|
| 3. Studies in the Origin of Buddhism | Govind Chand Pandeya | Allahabad | 1947 |
| 4. The Yogācāra Idealism | Ashok Kumar Chatterjee | Banaras | 1953 |
| 5. The Optical Discipline of Buddhism | Amba Pezzali | Banaras | 1958 |
| 6. Nairātmya Doctrine in Theravāda in Relation to Śūnyavāda | U. Dhammaratana | Calcutta | 1958 |
| 7. A Study on the Ratnagotra-Vibhāga (Uttara Tantra), Being a Treatise on the Tathāgata Garbha Theory of Mahāyāna Buddhism | Jikido Takasaki | Poona | 1958 |

RĀCI

PHIL., & REL. (BUDDH.)

241

1961

8. Bauddha Darśana Men
-
- Ātmapariśā

Mahesh
Tiwary

Bihar

1961

1961

9. A Comparative Study of the
-
- Chinese Madhyamāgama with
-
- the Pāli Majjhima Nikāya

Thich Minh
Chau

Bihar

1961

1963

10. The Arthaviniścaya Sūtra
-
- and its Commentary

Naryan Heman-
das Samtani

Delhi

1961

11. A Comparative Study of
-
- Ethics with Special Refer-
-
- ence to Buddhism

Ajit Kumar
Sinha

Bihar

1962

12. Vācaspati Miśra Dwārā
-
- Bauddha Dārśnika Sam-
-
- pradāyon kā Nirūpaṇa

Shriniwas
Shastri

Agra

1963

*Subjects on which Research is being conducted:**Ph.D. / D.Phil.*

ST)

13. An Appraisal of Yogācāra's
-
- Theory of Knowledge

Chhotelal
Tripathi

Allahabad

14. A Comparative Study of the
-
- Buddhist Logic and Jain Logic

H. Nagasaki

Bihar

1931

15. A Comparative Study of Jain
-
- Ācāra and Buddhist
-
- (Theravāda) Vinaya

Nandakishore
Prasad

Bihar

1948

16. The First Four Nikāyas of
-
- the Pāli Canonical Literature

Dipak Kumar
Barua

Calcutta

1947

17. Dhammapada's Commentaries

Jibach Chandra
Roy

Delhi

1953

18. A Study of Sūnyavāda with
-
- Special Reference to Works
-
- Found in Tibetan Sources

Kikuchi

Delhi

1958

19. Editing Critically Saṅkhi-
-
- petha Jotani—A commen-
-
- tary in Pāli on Viśuddhi-
-
- maggo of Buddhaghoṣa

Maha
Sangwan
Tegdharas

Delhi

1958

20. Studies in Vajrayāna with
-
- Special Reference to
-
- Hevajratānta

Malti
Janardan

Delhi

1958

21. Study of Indian Buddhism
-
- with Special Reference to
-
- Expository Methodology

Ryogun Sato

Delhi

- | | | |
|---|-----------------------------|-----------|
| 22. A Critical Edition of the
Ācāra-saṃgraha-Ṭīkā on the
Background of Early Pāli
Canonical Literature | Sanghasena | Delhi |
| 23. The Concept of Inference in
Buddhist Logic | Someshvara
Prasad | Delhi |
| 24. Origin of Mahāyānism with
Special Reference to
Lalitavistara | S. V. Ragha-
vendra Char | Delhi |
| 25. Buddhist Monasticism from the
4th to the 7th Century A.D. | Kalyani Ghosh | Gorakhpur |
| 26. The Evolution of Buddhist
Moral Ideas from Aśoka to
Kaṇṣka | Shri Ram Goel | Gorakhpur |
| 27. History of Buddhism in Ceylon
(B.C. 246 to A.D. 1114) | Anshumali
Chatterji | Lucknow |
| 28. Kṣemendra-kṛta Bauddhā-
vadāna Kalpalatā kā Eka
Adhyayana | Uma Devi
Verma | Lucknow |
| 29. A Study of Palai Theme in
Saṅgama Literature | K. Nagu | Madras |
| 30. A Study of Marutam Theme
in Saṅgama Literature | K. R. Manikkam | Madras |
| 31. Saṅghakamma Mīmāṃsā | Bhikku
Dhammavamsa | Magadha |
| 32. The Ascetic Practices During
the Time of Buddha, with Spe-
cial Reference to Buddhism | Paraspatinath
Sinha | Magadha |
| 33. A Study of the Four Noble
Truths | Pashupatinath | Magadha |
| 34. The Effect of Buddhism on
Kashmir | Sarla Khosla | Panjab |
| 35. Buddhism in South East Asia
(Burma, Thailand & Cambodia) | Kanailal
Hazra | Calcutta |
| 36. Buddhism in Central Asia | Kasnike Saha | Calcutta |
| 37. Pāli Aṭṭhakathās (Commentaries) | Jnanakirti
Sraman | Calcutta |
| 38. Analytical Study of the four
Nikāyas | Dipak Kumar
Barua | Calcutta |

PHIL., & REL.(NON-BUDDH.) 243

39. A Comparative Study of the
Abhidharmakośa with Pāli
Abhidhammapīṭaka Sukomal
Chowdhury Calcutta
40. A Study on the Stories Common
to the Jātakas and Avadānas Sadhan Chandra
Sarkar Calcutta
41. Baṅglā Sāhitya Bauddhadharma
O Bauddha Prasāṅga Asha Dass Calcutta

XII-(B) PHILOSOPHY & RELIGION (NON-BUDDHIST)

D.Litt. (Degrees Awarded)

1. The Prabhākara School of
Pūrva-Mīmāṃsā Ganganath Jha Allahabad 1909
2. The Philosophy of Yogavāśiṣṭha B. L. Atreya Banaras 1930
3. Conception of Matter According
to Nyāya-Vaiśeṣika Umesh Misra Allahabad 1932
4. The Creative Monism of the
Vedānta of Śaṅkara Ram Pratap
Singh Banaras 1944
5. Some Aspects of the Advaita
Philosophy as Expounded by
Sureśvara Beermani
Prasad Upadhyaya Banaras 1945
6. A Comparative Study of the
Religious Philosophy of A. N.
Whitehead and the Advaita
Vedānta of Śaṅkara P. N. Rao Banaras 1945
7. Psychology of Aesthetic Res-
ponse A. S. Narayana
Pillai Madras 1950
8. Reign of Dialectic in Philoso-
phy—Indian and Western C. D. Sharma Allahabad 1951
9. Studies in the Psychological
and Metaphysical presupposi-
tions of Sanskrit Literary
Criticism P. Subrahmanya
Sastri Madras 1951
10. Śaṅkara and Bradley — A
Comparative and Critical Study S. N. L.
Srivastava Allahabad 1955
11. The Nyāya-Vaiśeṣika Realism
and its Conflict with the Bud-
dhist Epistemology (Dignāga
School) D. N. Shastri Agra 1956

- | | | | |
|--|-----------------------|-----------|------|
| 12. Viśiṣṭādvaita aur uskā Hindi
Ke Bhakti Kāvya par Prabhāva | Kiran Kumari | Agra | 1960 |
| 13. The Historical Evolution of
Gods and Goddesses | P. C. Varma | Agra | 1960 |
| 14. Advaita Vedānta : A Critical
and Comparative Study of its
History and its Tenets | R. M. Sharma | Agra | 1961 |
| 15. The Philosophy of the Bhāgavata
Purāṇa : A Constructive Survey | H. Maheswari | Agra | 1962 |
| 16. A Critical Estimate of Empiric-
ism in Indian and Western
Thoughts | C. D. Dwivedi | Agra | 1963 |
| 17. Conceptions of (Cardinal) Vir-
tues in Major East-West Cul-
tural Traditions | H. N. Mishra | Agra | 1963 |
| <i>Ph.D. / D.Phil. (Degrees Awarded)</i> | | | |
| 18. The Theory of Knowledge in
Śrī Rāmānuja's philosophy | K.C. Varda-
chari | Madras | 1932 |
| 19. Reign of Realism in Indian
Philosophy | R. Nagaraja
Sarma | Madras | 1932 |
| 20. A Short History of Pūrva-
mīmāṃsā Śāstra | T. R.
Chintamani | Madras | 1933 |
| 21. Idealism & Theism : A Study
with Special Reference to
Sapta padārtha | D. Guru-
murthi | Madras | 1934 |
| 22. Śaiva Siddhānta | E.V. Paramjothi | Madras | 1935 |
| 23. The Philosophy of Advaita—
with Special Reference to
Bhāratitīrtha Vidyāraṇya | T. M. P.
Mahadevan | Madras | 1936 |
| 24. Philosophy of Śrī Caitanya | O. B. L. Kapur | Allahabad | 1939 |
| 25. Criteriology in Śaṅkara | Nand Kishora | Allahabad | 1942 |
| 26. The Place of Bhakti in Advaita
Philosophy | W. N. Pandit | Nagpur | 1945 |
| 27. Theories of Causation in Indian
Philosophy | C. P. Brahmo | Agra | 1946 |
| 28. Dialectic in Vedānta and
Buddhism | C. D. Sharma | Allahabad | 1947 |

PHIL., & REL. (NON-BUDDH.) 245

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|------|---|--------------------------------|-----------|------|
| 1960 | 29. The Ethics of Śaṅkarācārya | Ramanand
Tiwari | Allahabad | 1947 |
| 1960 | 30. Śrī Vedānta deśika | S. V. Singh | Lucknow | 1947 |
| 1961 | 31. The Indebtedness of Hindi
Saints to Vedāntic System | Shelawati
Mishra | Allahabad | 1948 |
| 1962 | 32. History of Dvaita Literature
and the Philosophy of Mādhva
as Expounded by Jayatīrtha | B. N. Krishna
murthi Sharma | Madras | 1948 |
| 1963 | 33. A Study of Śatadūṣaṇī | S. M. Srinivasa-
sachar | Madras | 1948 |
| 1963 | 34. Śivajñānasiddhiyāra with its
Six Commentaries | V. A. Deva-
senapathi | Madras | 1948 |
| 1932 | 35. The Philosophy of Śrī Vallab-
hācārya | K. S. Verma | Agra | 1949 |
| 1932 | 36. Bhakti in Śaṅkara Vedānta | Adya Prasad
Misra | Allahabad | 1950 |
| 1932 | 37. Development of Śaivism in
South India | M. Rajamanic-
kam | Madras | 1950 |
| 1933 | 38. The Epistemology of the Jain
Āgamas | Indra Chandra
Shastri | Banaras | 1952 |
| 1934 | 39. The Development of the Con-
ception of Ātman in Indian
Philosophy | Ram Sankar
Dvivedi | Allahabad | 1953 |
| 1935 | 40. The Concept of Nirodha in
Indian Psychology | Parmanand
Misra | Banaras | 1953 |
| 1936 | 41. Kevalādvaita in Gujarātī
Poetry | Y. J. Tripathi | Baroda | 1953 |
| 1939 | 42. The Sāṅkhya Yoga and the
Jain Theories of Parīṇāma | Indukala H.
Jhaveri | Gujarat | 1953 |
| 1942 | 43. The Conception of Śiva in
Śaivism | K. Sabarwal | Lucknow | 1953 |
| 1945 | 44. Introduction to the Study of
the Cult of Pandharpura | G. A. Deleury | Poona | 1953 |
| 1946 | 45. A Survey of Post-Śaṅkara
Advaita Vedānta and Philo-
sophy of Nṛsiṃhāśrama | S. Nachane | Poona | 1953 |
| 1947 | 46. Absolute as an Unconditioned
Principle (with Special Refer-
ence to British Idealism) | Sada Shiva
Banerjee | Allahabad | 1954 |

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|---|-----------------------------|-----------|------|
| 47. Revival of Upaniṣadic Thought
in Contemporary Indian Phi-
losophy | S. P. Singh | Allahabad | 1954 |
| 48. Psycho Analysis in Relation to
the Indian View of Life | S. S. Sri-
vastava | Allahabad | 1954 |
| 49. Kṛṣṇa Cult in Sanskrit
Literature | Rasik Vihari
Joshi | Banaras | 1954 |
| 50. The Evolution of the Concepts
of Ānman and Mokṣa in Dif-
ferent Systems of Indian Phi-
losophy | Joshi
Gajanan N. | Gujarat | 1954 |
| 51. The Religion and Philosophy
of Thevārama | M. A. Dorai-
rangaswami | Madras | 1954 |
| 52. A Survey of Pre-Śaṅkara
Advaita Vedānta | M. T. Saṅkara-
budhe | Poona | 1954 |
| 53. Absolutism in the East
and the West | Mohan Lal | Rajasthan | 1954 |
| 54. Some Important Aspects of the
Philosophy of Bhartṛhari | Satyavrata
Shastri | Banaras | 1955 |
| 55. The Growth and Development
of the Vaiṣṇavite Institutions
in Assam | Satyendra
Nath
Sharma | Gauhati | 1955 |
| 56. Problem of Individuality and
its Implications for Modern
Idealism and Advaita Vedānta | D. B. Shesh | Agra | 1956 |
| 57. Śaṅkara's Brahma-vāda | Ram Swarup
Naulakha | Agra | 1956 |
| 58. The Concept of the Ideal Man
Plato, Aristotle, Nietzsche and
Bhagvadgītā : A Comparative
Study | Swadesh
Bhargava | Agra | 1956 |
| 59. Epistemology of the Bhāṭṭa
School of Pūrva-Mīmāṃsā | G. P. Bhat | Banaras | 1956 |
| 60. A Philosophy of Devotion : A
Comparative Study of Bhakti
and Prapatti | J. C. Plot | Banaras | 1956 |
| 61. The Viraṣaiva | S. M. Hunashal | Lucknow | |
| 62. The Concept of Mukti in
Indian Philosophy | A. G. Krishna
Warrier | Madras | 1959 |

PHIL., & REL. (NON-BUDDH.) 247

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|------|---|------------------------------|-----------|------|
| 1954 | 63. Concept of Mind in Indian Philosophy | Sarasvati
Chennakesavan | Madras | 1956 |
| 1954 | 64. Studies in Udayana's Works | V. Vardachari | Madras | 1956 |
| 1954 | 65. The Idea of God (Indian Philosophy) | Ladu Ram
Joshi | Rajasthan | 1956 |
| 1954 | 66. The Ethical Implications of Manu's Code | N. S. Sundara
Ramana | Rajasthan | 1956 |
| 1954 | 67. The Nature and Destiny of Soul in the Philosophies and Religions of the World | Jayanti Devi
Singh | Agra | 1957 |
| 1954 | 68. Rāmaite Vaiṣṇavism from Rāmānanda to Tulsīdāsa : Its Influence on Society and Culture of Northern India | Rai Bahadur
Pande | Agra | 1957 |
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| 278. Origin and Development of the Saura Cult in North India up to 1200 A.D. | S. D. Misra | Saugar |
| 279. The Development of Yakṣa Cult with Special Reference to Yakṣa Iconography in M.P. | R. N. Misra | Saugar |
| 280. Development of Jainism in M.P. from the Earliest Times to 1200 A.D. | G. L. Amar | Saugar |

XIII. POSITIVE SCIENCES*D. Litt. (Degrees Awarded)*

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|-----------------------------|-------------------|--------|------|
| 1. Atharvaveda and Āyurveda | V. W. Karambelkar | Nagpur | 1962 |
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*Subjects on which Research is being conducted:**Ph.D. / D.Phil.*

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|---|-----------------------------|------------------------|--|
| 2. Garga Saṁhitā kā Samālocanāt-maka Adhyayana | K. D. Awasthi | Agra | |
| 3. A Critical Edition of Durlabha Rāja's Sāmudrika | Pophale Sherin G. | Bombay | |
| 4. Numerals in Ancient Indian Documents | Suresh Chandra Bhattacharya | Calcutta | |
| 5. A Critical Study of Bṛhatparā-śara with Special Reference to Phalita Jyotiṣa | Goswami Girdhari Lal | Delhi | |
| 6. Lunar Eclipse in Jyotiṣa | Not given | K. Skt. Uni. Darbhanga | |
| 7. Geometry in Ancient and Mediæval India | T. A. Saraswathi | Madras | |
| 8. Foundation of Technical Sciences in Vedic Literature | Karan Singh Varma | Panjab. | |

XIV. SOCIAL, CULTURAL & ECONOMIC STUDIES*D. Litt. (Degrees Awarded)*

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|--|-------------------------|-----------|------|
| 1. Position of the Śūdras in Ancient India | Manmath Nath Ray | Allahabad | 1937 |
| 2. The Origin, History and Significance of the Hindu Saṁskāras | R. B. Pande | Banaras | 1937 |
| 3. Administration and Social Life under Vijayanagar Empire | T. V. Mahalingam | Madras | 1942 |
| 4. Political, Literary and Religious Data in Pāṇini's Aṣṭādhyāyī | Vasudeva Saran Agarawal | Lucknow | 1946 |
| 5. Political and Social Movements in Ancient Punjab (from the Vedic Age up to the Maurya Period) | Buddha Prakash | Agra | 1959 |

Ph.D. /D. Phil. (Degrees Awarded)

6. Some Aspects of the Position of Women in Ancient India	Gauri Rani Banerjee	Allahabad	1943
7. Social Conditions in India as Revealed in Sanskrit Epics	Narendra Varma	Allahabad	1945
8. Social Condition as Depicted in Sanskrit Dramas	Baldeva Prasad Bagchi	Allahabad	1946
9. Caste Stereotypes among Hindus	T.C. Basu-chandhary	Agra	1950
10. Social Life as Reflected in Mediæval Sanskrit Literature	G. K. Potey	Nagpur	1950
11. India Under the Guptas : A Study in Culture	Satya Prakash	Rajasthan	1952
12. Social Conditions of India from 6th Cent. B.C. to 1st Cent. A.D.	Vimalchandra Pandeya	Allahabad	1954
13. The Position of Śūdras and Untouchables in Ancient India	Hari Shankar Katiyal	Banaras	1954
14. A Picture of Indian Society as Depicted in the Gṛhyasūtras	Ram Gopal	Delhi	1954
15. Kālidāsa ke Granthon par Ādhārita Tatkālīna Bhāratīya Sanskriti	Gayatri Saxena	Agra	1956
16. Some Aspects of North India Society in the 12th Century	Brij Nath Singh Yadava	Allahabad	1956
17. A Historical Survey of North Western India 600 B.C. to 700 A.D.	Kailash Chandra Ojha	Allahabad	1955
18. Material Civilization of Ancient India	N. P. Joshi	Banaras	1956
19. A Reconstruction of the Original Interpretation of the Manusmṛti	Betai Ramesh S.	Gujarat	1956
20. Cultural History of Northern India from 185 B.C. to 319 A.D.	Kanak Lata Puri	Agra	1957
21. Society and Culture of Northern India under the Pratihāras	S. M. Prasad Tewari	Agra	1957
22. Aspects of the Economic development in Ancient India (4th Cent. B.C. to 7th Cen. A.D.)	Lallan Ji Gopal	Allahabad	1957

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|--|---------------------------|-----------|------|
| 23. Cities and City life in Ancient India | Udai Narayan Rai | Allahabad | 1957 |
| 24. Someśwara Kṛta Mānsollāsa: Eka Sāṃskṛtika Adhyayana | Shiva Sheikhar Misra | Lucknow | 1957 |
| 25. Civilization as Depicted in the Jātakas | Chaturbehari Lal Mathur | Agra | 1958 |
| 26. The Status of the Brāhmaṇas in Ancient Indian Society (A Critical Study of Socio-religious Institutions of Ancient India in the Light of Modern Sociological Researches) | Prem Sagar Dwivedi | Agra | 1958 |
| 27. Status of Women in Epics | Sukambari Jayal | Banaras | 1958 |
| 28. Food and Drinks in Ancient India | Om Prakash | Delhi | 1959 |
| 29. The State of Hindu Society from 600 A.D. to 1000 A.D. | Krishna Swaroop | Rajasthan | 1959 |
| 30. Social Conditions in Northern India in the Ninth and Tenth Centuries According to Jain Accounts | Bhupesh Chandra | Agra | 1960 |
| 31. Cultural History of Bengal | Mantosh Chandra Chaudhary | Banaras | 1960 |
| 32. Ancient Hindu Education (As Described in the Upaniṣads) | Chinmaya Chatterji | Lucknow | 1950 |
| 33. The Cultural History of Bundelkhaṇḍa (10th Cen. to 19th Century) | Jeet Narain Singh | Agra | 1961 |
| 34. Caste in Malābār | K. Raman Unni | Baroda | 1961 |
| 35. Social Life in Northern India 600 B.C. to 1000 A.D. | Brij Narain Sharma | Delhi | 1961 |
| 36. Study of the Dharma Sūtras with a Special Reference to the Gautama Dharma Sūtra | Veda Mitra | Delhi | 1961 |
| 37. Social and Economical Aspect of Kauṭilya's Arthaśāstra | Shanti Kapoor | Lucknow | 1961 |
| 38. A Critical Study of Social and Cultural Conditions as Revealed in the Early Upaniṣads | Shanta Varma | Allahabad | 1962 |

39. Studies in the Brhatsaṁhitā of Varāhamihira (A Critical Analysis of the Cultural Data of Varāhamihira's Works Especially the Bṛhat-saṁhitā) Ajay Mitra Shastri Nagpur 1962
40. Some Aspects of Educational Thought of India C. M. Thacore Lucknow 1948

Subjects on which Research is being conducted :

Ph.D./D. Phil.

41. Sāṁskṛtic Dr̥ṣṭi se Caraka-Saṁhitā kā Adhyayana Atri Dev Agra
42. Non-grammatical Materials in the Patañjali Mahābhāṣya Babu Ram Tripathi Agra
43. Kalpa Sūtrīya Ārya Saṁskṛti B. P. Tripathi Agra
44. Sāṁskṛtika Dr̥ṣṭi se Kāśyapa Saṁhitā kā Adhyayana Laxmishankar V. Guru Agra
45. The Cultural Ideology of the Dharma Sūtras Ram Kumar Acharya Agra
46. Origin and Nature of Ancient Indian Festivals and their Impact on Hindu Society Saroja Bala Agra
47. Position of Women in Ancient India Amar Singh Allahabad
48. Society as Depicted in Indian Dramas from Earliest Times to the 7th Century A.D. Denesa Chandra Sukla Allahabad
49. Social and Cultural Data in the Early Smṛtis (Up to 700 A.D.) Ramesa Chandra Tripathi Allahabad
50. Social Conditions of India as Depicted by Puṣpadanta Jugla Sharan Mishra Allahabad
51. Some Aspects of Society from 2nd Century B.C. to 4th Century A.D. Sivesa Chandra Bhattacharya Allahabad
52. A Cultural Study of Mānasollāsa B.M.Upadhyaya Baroda
53. Social Data in Pāli Vinaya Birbal Sharma Bihar
54. Economic Life in Ancient India as Depicted in the Pāli Tripitaka Kameshwar Prasad Bihar

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| 55. Slavery in Ancient India | Khade Digam-
ber B. | Bombay |
| 56. Social Aspect and Evolution
of Ideals in Education of
Ancient India | Patel
Somabhai G. | Bombay |
| 57. Funerary Rites and Customs in
Ancient India (from the Earliest
to the Beginning of the Chris-
tian Era) | Braja Dulal
Chatterjee | Calcutta |
| 58. Social Conditions of India from
1000 to 1200 A.D. | Brijendra
Nath Sharma | Delhi |
| 59. A Critical Study in the Gṛhya
Mantras with Special Refer-
ence to their Ritual Application | Krishan Lal | Delhi |
| 60. Economic Condition in Nor-
thern India (750 to 1100 A.D.) | K. Sumedha
Abbhi | Delhi |
| 61. A Study of Vratas in Smṛtis &
Purāṇas | Om Prabha | Delhi |
| 62. Brāhmaṇas in Ancient India | Rajendra Nath | Delhi |
| 63. Women in the Epics : Mahā-
bhārata and Rāmāyaṇa | Saraswati
Easwaram | Delhi |
| 64. Historical and Cultural Material
Available in Pāli Tripiṭaka | Yashapala | Delhi |
| 65. Socio-Economic Conditions of
Northern India from the 8th to
the 10th Century A.D. | Chandra
Prakash
Singh | Gorakhpur |
| 66. Historical and Cultural Data
in the Pāli Vinaya Piṭaka | Girija Shankar
Prasad Misra | Gorakhpur |
| 67. Socio-Economic Conditions of
Northern India from the 8th
to 10th Century A.D. | Girjesh
Kumar
Shahi | Gorakhpur |
| 68. Village and Village-Life in
Ancient India | Sacchida
Nand Misra | Gorakhpur |
| 69. Social and Cultural Data in
Early Smṛtis | Shiva Ji
Singh | Gorakhpur |
| 70. Evolution of Hindu Marriage | M. R. Sharma | Jabalpur |
| 71. An Economic Study of the Im-
perial Gupta and Contemporary
Inscriptions of the North | S. P. Pathak | Jabalpur |

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| 72. Priest-hood in Ancient India | R. N. Sharma | Kurukshetra |
| 73. Social and Economical Data in Early Pāli | Dinesh Chandra | Lucknow |
| 74. Games, Amusements and Pastimes in Ancient India (from the Earliest Times up to the End of the Gupta Age) | Indira Kapoor | Lucknow |
| 75. Dress and Ornaments in Ancient India | Mohd. Mustaqin Ayyubi | Lucknow |
| 76. Cultural Study of Śukranīti | Prem Kumar Dikshit | Lucknow |
| 77. Trade and Commerce in Ancient India (from the Earliest Times to the Gupta Period) | Uma Srivastava | Lucknow |
| 78. Socio-Economic History of Andhradeśa from 4th Century to 12th Century A.D. | K. Syama Sundaram | Nagpur |
| 79. Socio-Economic Life in Ancient India from 325 B.C. to 300 A.D. | P. Subba Rao | Nagpur |
| 80. India as Known to Varāhamihira | S.N. Chopra | Panjab |
| 81. Historical and Cultural Data in Pāli 'Vinaya-Piṭaka' | G. S. P. Misra | Rajasthan |
| 82. Social Philosophy in Some Later Smṛtis | Sri Ram | Rajasthan |
| 83. Society in Ancient India with Special Reference to the Gupta Period (C. 300 to 550 A.D.) | S. S. Puri | Jadavpur |
| 84. A Study of Socio-economic Life of Northern India from A.D. 550 to 650 A.D. | Sukla Das | Jadavpur |
| 85. Economic Condition of Northern India from 550 A.D. to 950 A.D. | B. P. Pandey | Saugar |
| 86. Position of Women in Northern India during the Gupta Period | Manorma Dwivedi | Saugar |

XV. VEDIC STUDIES

D.Litt. (Degrees Awarded)

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|---|---------------------|-----------|------|
| 1. The Vedic Quest into the Mysteries of Vāk | Fateh Singh | Banaras | 1944 |
| <i>Ph.D./D.Phil. (Degrees Awarded)</i> | | | |
| 2. India in the Vedic Age | D.P.L. Bhargava | Agra | 1948 |
| 3. The Place of the Atharvanic Civilization in the Indo-Aryan Culture | V. W. Karambelkar | Nagpur | 1948 |
| 4. A Literary Study of the Ṛgveda or Ṛgvedic Aesthetics | P. S. Sastry | Nagpur | 1950 |
| 5. Ṛṣis of Ṛgveda Saṁhitā | Ram Narayan Rai | Allahabad | 1954 |
| 6. The Seers of the Ṛgveda | V. G. Rahurkar | Poona | 1955 |
| 7. A Critical Edition of Ārṣeya Kalpa Part I and Ārṣeya Kalpa Vyākhyā Part II | Tilothama Desai | Banaras | 1956 |
| 8. The Critical Edition of Anantāchārya's Commentary on the Kaṇva Saṁhitā of the Śukla-Yajurveda | Ram ji Upadhyaya | Banaras | 1957 |
| 9. A Literary Study of Atharva-Veda | Matri Datta Trivedi | Lucknow | 1957 |
| 10. Dayānanda's Contribution to Vedic Exegesis | S. K. Gupta | Rajasthan | 1957 |
| 11. Ṛgvedic Kāla men Pārivārika Sambandha | Shiv Raj | Agra | 1958 |
| 12. Comments of Uvvaṭa and Mahīdhara on the Mādhyandina Saṁhitā | Satya Swarup Misra | Banaras | 1958 |
| 13. A Critical Edition of Taitirīya Āraṇyaka | Tribhuwan Lal | Banaras | 1958 |
| 14. A Critical Study of the Ancillary Texts of the Atharvaveda with Special Reference to the Pariśiṣṭas | B. R. Madak | Poona | 1959 |
| 15. A Critical Study of the Educational Philosophy of the Upaniṣads | Shankar M. Diveker | Baroda | 1960 |

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|---|----------------------|-----------|------|
| 16. A Critical Interpretation of Maṇḍala III of the Ṛgveda | V. N. Deshpande | Karnataka | 1960 |
| 17. Goddesses in Ṛgveda | Gyan Anand | Rajasthan | 1961 |
| 18. Śrauta Sūtron kā Samikṣātmaka Adhyayana (Viśeṣataḥ Kātyāyana kī Yoga Paddhati) | Manohar Lal Dwivedi | Agra | 1962 |
| 19. Vedic Sāhitya aur Saṁskṛti Bhṛgu Ṛṣiyon kī Den | Nirmala Bhargava | Agra | 1962 |
| 20. Study of Vedic Shākhās | Ganga Sagar Rai | Banaras | 1962 |
| 21. The Legends in the Śatapatha Brāhmaṇa | Umesh Chandra Pandey | Banaras | 1962 |
| 22. The Methods of the Interpretations of the Vedas | Pushpavati | Banaras | 1962 |
| 23. A Critical Study of Ṛgveda I.137-163, Particularly from the Point of View of Pāṇinian Grammar | D. P. Patanjali | Baroda | 1962 |
| 24. A Study of Ṛgveda Padapāṭha | Moti Lal Rastogi | Lucknow | 1962 |
| 25. Ṛṣis of Vedas | L. N. Sharma | Rajasthan | 1962 |

Subjects on which Research is being conducted ::

D.Litt.

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|---|---------------|-----------|
| 26. A Critical Study of the Legends of the Ṛgveda | D. N. Shastri | Agra |
| 27. A Study of Dayānanda Saraswati's Etymologies and Interpretations of Vedic Words | S. K. Gupta | Rajasthan |

Ph.D. /D.Phil.

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| 28. Vedic Kālina Śikṣā Paddhati | C. H. Sharma | Agra |
| 29. Origin and Later Development of Vedic Pantheon | G. C. Tripathi | Agra |
| 30. Vedic Sāhitya men Śakuna (Omens in the Vedic Literature) | Krishan Lal Sharma | Agra |
| 31. Poetical Elements in the Ṛgveda | Nigam Sharma | Agra |
| 32. A Critical and Comparative Study of the Various Methods of Ṛgvedic Interpretation | Om Raizada | Agra |

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33. A Critical Study of Devotiona-
lism and Mysticism in the
R̥gveda Radha Mohan Mishra Agra
34. Vedon kī Varṇana Śailiyān Ram Nath Vedalankar Agra
35. Vedic Sāhitya men Āyurvedic
Śabdāvalī kā Adhyayana Ranvir Singh Ravat Agra
36. The Social Organisation in
Vedic India Santona Sinha Agra
37. Antu with Special Reference of
their Usage in R̥gveda Virendra Agnihotri Agra
38. A Critical Study of Yājñaval-
kya's Contribution to the
Rituals of Important Vedic
Sacrifices Asha Rama Tripathi Allahabad
39. A Critical Study of the Philoso-
phical Elements in the Atharva
Veda Babu Ram Pandeya Allahabad
40. Śrauta Viniyoga of the Mantras
of the R̥gveda Mahavir Prasad Lakhera Allahabad
41. R̥gvedic Metre in its Historical
Development Ram Siya Misra Allahabad
42. Life in the Brāhmaṇa Litera-
ture Satya Deva Trivedi Allahabad
43. An Approach to the Vaiṣvadeva
Hymns in the R̥gveda D. V. Shastri Baroda
44. R̥gvidhāna Attributed to
Śaunaka — Critical Edition
and English Translation Bhat Murlidhar S. Bombay
45. Aśvins in Vedic Literature Jog Keshav P. Bombay
46. Contribution of the Ancient
Vedic families to the Purāṇic
Society Pai Kamal D. Bombay
47. Anomalous Grammatical forms
in the R̥gveda — as Signs of
Language Evolution and /or
Redactorial Editing and as Point-
ers to the Original Form of Text Patel Rameshchandra N. Bombay
48. Gandharvas and Apasarās in
Vedic Literature Patdan Mrinalini K. Bombay

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| 49. Interpretation of the R̥gvedic Mantras in Nirukta | Pradhan Sruti S. | Bombay |
| 50. Śatapatha Brāhmaṇa —A Study | Ranade Hari G. | Bombay |
| 51. Sacrificial Rituals : Decline and Fall | Tulapurkan
Avadhut | Bombay |
| 52. Role of Hymns in the R̥gveda | Upadhyaya
Suresh A. | Bombay |
| 53. Vedic World of Lower Divinities and Spirits | Vaderajachar
G. M. | Bombay |
| 54. Simile in R̥gveda | Velankar
Kamal N. | Bombay |
| 55. A Study of the Female Deities in the Vedas | Saroj Pathia | Delhi |
| 56. A Study of Soma in the Vedas, Mahābhārata and Purāṇa | Shashi
Kumar | Delhi |
| 57. Veda-purāṇatantreṣu Viśiṣṭa-devatā Vimarśaḥ | Shiva Narain
Shastri | Delhi |
| 58. A Critical Study of Indra and Varuṇa in the Veda, Mahābhārata and Principal Purāṇas | Usha Arya | Delhi |
| 59. Lyrical Elements in the R̥gveda | Vashistha
Narain Pandey | Gorakhpur |
| 60. Imagery in the R̥gveda | Sushil Prakash
Nagar | Gorakhpur |
| 61. Some Aspects of Later Vedic Society and Culture | Vijai Bahadur
Rai | Gorakhpur |
| 62. A Historical & Cultural Study of the Aitareya Brāhmaṇa | Y. D.
Upadhyaya | Jabalpur |
| 63. The Evolution of Ethical Ideas in the Vedas with Particular Reference to the Concept of R̥ta | P. D.
Sullery | Jabalpur |
| 64. Sacrifice in the Śrauta Sūtras | D. Visvanatha
Sastri | Karnataka |
| 65. Critical Study of Mantra-Brāhmaṇa | Lakshmi Dutt
Pathak | Kurukshetra |
| 66. Veda Vāṇmaya ke Gauṇa Devatā—Eka Adhyayana | Malti Shukla | Lucknow |

VEDIC STUDIES

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|--|--------------------------|-----------|
| 67. A Critical Study of Vedic
Ākhyānas | Manjula
Mishra | Lucknow |
| 68. Ṛgvedic Dialogues : A Study | Usha V.
Karambelkar | Nagpur |
| 69. Conception of Cow in Ṛgveda | B. P. Pancholi | Rajasthan |
| 70. Contribution of the Śatapatha-
Brāhmaṇa to Vedic Literature | Mani Sankara
Sukla | Rajasthan |
| 71. The Concept of Yajña in Ṛgveda | Naresh Chandra
Pathak | Rajasthan |
| 72. A Study of Aitareya Brāhmaṇa | Nathu Lal
Pathak | Rajasthan |
| 73. The Concept of Purāṇa—Vedic
and Post-Vedic | S. G. Apherte | Rajasthan |
| 74. Poetic Elements in Ṛgveda | Subhas Chandra
Taneja | Rajasthan |



RESEARCH INSTITUTIONS

In India and Abroad

The following section gives the information regarding the research centres and institutions devoted to Indological research. A world-wide appeal was issued to such centres and institutes to supply detailed information regarding their research projects and activities, but all of them have not so far responded. From amongst foreign countries, we have been able to collect some information from important places like Germany, France, Italy, Netherlands, U.S.A., U.S.S.R. and some other countries. Unfortunately, we have not received requisite information from some countries like U.K. where considerable work is being carried on. We hope to include it in the next issue.

AUSTRIA

The following Institutions are working :—

- I. **Institute of Indology, University of Vienna**, publishes the journal '*Wiener zeitschrift für die Kunde Süd-und Ostasiens*'

The following scholars have specialised in subjects noted against their names :

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|------------------------------------|---|
| (i) Prof. Dr. Erich Frauwallner : | History of Indian Philosophy |
| (ii) Dr. Tilmann Vetter : | Dharmakīrti, study of metaphysical problems |
| (iii) Dr. Ernst Steinkellner : | Nyāya, Buddhist Logic |
| (iv) Dr. Lambert Schmithausen : | Theory of Error, <i>Vijñaptimātratā</i> |
| (v) Dr. Gopikamohan Bhattacharya : | Navya Nyāya |

- II. **Institute for Comparative Philosophy and for Indo-Iranian Philology, University of Graz**
- III. **Institute of Comparative Philology and Indian Collection, University of Innsbruck**

BELGIUM

Institutions

The subjects taught in different institutions are indicated by letters as given below :—

- | | |
|--------------------------------|-----------------------|
| (a) Comparative Philology | (i) Indian Religions |
| (b) Ancient Ind. Langu. & Lit. | (j) Buddhism |
| (c) Indian Linguistics | (k) Jainism |
| (d) Vedic | (l) Indian Art |
| (e) Class. Sanskrit | (m) Indian History |
| (f) Buddh. Sanskrit | (n) Indian Philosophy |
| (g) Prākṛit | (o) Indian Law |
| (h) Hindi | (p) Tocharian |

I. **Rijksuniversiteit te Gent** (State University of Ghent), Indology being a subject of teaching in the:—

- 1) Faculteit der Letteren en Wijsbegeerte (Faculty of Literature and Philosophy); address: Blandijnberg 2 *Gent*; subjects: a, e, h, p
- 2) Hoger Instituut voor Oosterse, Oosteuropese en Afrikaanse Taalkunde en Geschiedenis (Institute for Oriental, East-European and African Linguistics and History); address: St.-Pietersplein 5 *Gent*; subjects: a, b, c, d, e, g, h, m, p
- 3) Hoger Instituut voor Kunstgeschiedenis en Oudheikunde (Institute for Art-history and Archæology); address: St.-Hubertusstraat 2 *Gent*; subjects: l, m

II. **Universite de l'Etat a Liege** (State University of Liege), Indology being a subject of teaching in the:—

- 1) Faculte de Philosophie et Letters (Faculty of Philosophy and Literature); address: place Cockerill 3, *Liege*; subjects: e
- 2) Institut superieur d'Histoire et de Litterature orientales (Institute for Oriental History and Literature); address: place Cockerill 3 *Liege*; subjects: a, e, g, i, c, d

III. **Katholieke Universiteit te Leuven** (Catholic University of Louvain), Indology being a subject of teaching in the:—

- 1) Faculteit van de Wijsbegeerte en Letteren (Faculty of Philosophy and Literature); subjects: a, e
- 2) Instituut voor Orientalisme (Oriental Institute); subjects: a, e, f, i, m, n

IV. **Vrije Universiteit te Brussel** (Free University of Brussels), Indology being a subject of teaching in the:—

- 1) Faculteit der Letteren en Wijsbegeerte (Faculty of Literature and Philosophy); address: Franklin Rooseveltlaan 50 *Brussel*; subjects: e, h
- 2) Instituut voor Oosterse en Slavische Filologie en Geschiedenis (Institute for Oriental and Slavonic Philology and History); address: Adolphe Buyllaan 143, *Brussel*; subjects: d, e, h, i

BRAZIL

University of Sao Paulo and **University of Brasilia** are interested in Indological subjects. Prof. Mattoso Camara of Rio de Janeiro is an intellectual with knowledge of Sanskrit.

CEYLON

The following Institutions are interested in Indological Studies:—

I. **University of Ceylon** :—

- (a) has three Faculties pertaining to Buddhism, Philosophy and languages, the first having two departments of Theravāda and Mahāyāna Buddhism, the second having a department of Indian Philosophy and the third having a department of Sanskrit, Pali & Prakrit;
- (b) publishes two Journals:
 - (i) Journal of Social and Historical Studies,
 - (ii) Ceylon University Journal.

II. **Vidyalankara University** and

III. **Vidyodaya University** :—

run Departments of Sanskrit and Pali.

IV. **Pariveṇas**, which are centres of Buddhistic Studies and affiliated to the aforesaid Universities.

CZECHOSLOVAKIA

The first chair of Indological Studies was established at **Charles University** at Prague in 1890. It produced Josef Zubaty and his two contemporaries Alfred Ludwig and Moriz Winternitz. Prof. Vincenc Lesny has contributed to Buddhism and his successor Oldrich Fris has contributed to Sanskrit and Avestan philology. His *Sanskrit Reader* (1954) is an important work. Prof. Otakar Pertold wrote a text-book of Hindustani. At present, the Oriental Institute founded in 1922 is the greatest centre of Oriental Studies, employing 26 full-research workers.

Dusan Zbavitel is the Head of the Department of Indian studies and editor-in-chief of *New Orient Bimonthly*. Dr. Vilém Gampert has specialized in Sanskrit legal-religious literature; Hana Knizkova in Indian Art; Boris Merhaut in Indian philosophy, religions and Hindi; Dr. Eliska

Merhautova in Indian ethnography and religions; Bozena Pejpkova in Sanskrit linguistics.

The department prepares a historical grammar of Tamil language and plans to publish a book on Hinduism.

The journal *Archiv Orientalni* is an important organ.

The School of Oriental Languages, Prague, conducts courses in Sanskrit and Hindi. The Oriental Department of National Gallery, Benesov, has a good collection of Indian Paintings.

The General library of Oriental Institute has a collection of 56,000 books.

DENMARK

The University of Copenhagen, Frue Plads, Copenhagen, Denmark, has a Chair of Indology.

FINLAND

Helsinki University is carrying on research in the following subjects:—

- (i) use of certain affirmative particles in Sanskrit by Carl-Gustav Hartman;
 - (ii) A critical edition & translation of *Drāhyāyana Śrauta śūtra* by Asko Parpola;
 - (iii) Critical edition of the Buddhist Mahāyāna Text, *Pañcarakṣā* by Tuomo Pekkanen;
 - (iv) Old Mongol version of *Pañcarakṣā* by Pentti Aalto.
- Besides the said studies, Indo-Aryan elements in the language of Gipsies in Finland are being investigated by some scholars.

FRANCE

I. *The following research centres are functioning:—*

1. **Institut d'Etudes Indiennes, en Sorbonne, Paris-5e**, specializes in Veda, grammar, linguistics, literature, philosophy and Buddhist studies.
2. **College de France, Paris-5e.**
3. **Ecole des Langues Orientales, 2, Rue de Lille, Paris-7e.**
4. **Institut d'Etudes Indiennes, Faculte des Lettres, Lyone.**
5. **Institut d'Etudes Indiennes Faculté des Lettres, Aix-en-Provence**, specializes in Vedic Studies besides other subjects.
6. **Musée Guimet.**

7. **Ecole française d'Extreme Orient, Paris :—**

specializes in archæology & Ancient History & Culture; carries on researches in the structure of monuments and their preservation, including such subjects as stone-diseases, archæo-magnetism, pollen-analysis; undertakes excavations of archæological sites, has started the photographic survey of monuments.

II. **French Institutes in South-East Asia :—**

Cambodia :	Ecole française d'Extreme Orient, Phnom Penh and Siemreap.
Thailand :	Ecole française d'Extreme Orient, Bangkok.
Laos :	Ecole française d'Extreme Orient, Vientiane.
Indonesia :	Ecole française d'Extreme Orient, Djakarta. specializes in the history of relations between India and Indonesia on one hand, and India and Tibet on the other.
Japan :	Centre National de la Recherche Scientifique, Tokyo.
South India :	Institut français d'Indologie, Pondicherry (i) specializes in archæology, iconographical documents, śilpaśāstric & Paurāṇic traditions; (ii) has undertaken a complete lexicon of Tamil Saṅgam literature; (iii) has two publications on philosophy of Sanskrit Grammar and theories of Śabda to its credit.

III. **Important publications of 1962-63 :—**

Sanskrit

1. Bhatt (N. R.) : *Edition critique du Mṛgēndrāgama et de son et de son commentaire par Bhaṭṭa Nārāyaṇakaṇṭha.*
2. Jacques (Claude) : *Gayā-māhātmya.* Edition critique, traduction et introduction par.
3. Lamotte (Etienne) : *L'enseignement de Vimalakīrti (Vimalakīrti nirdeśa).*
4. Renou (Louis) et OJIHARA (Yutaka) : *La Kāśikā-Vṛtti (adhyāya I, pāda 1).*
5. Renou (Louis) : *Etudes védiques et pāṇinéennes, T.X.; T.XI.*
6. Renou (Louis) : *Contes du Vampire.*

Philosophie—Religion

7. Bareau (André): *Bouddha*
8. Bareau (Andre): *Recherches sur la biographie du Buddha*
9. Brosse (Dr. Thérèse): *Etudes instrumentales des techniques du Yoga. Expérimentation psychosomatique.*
10. *Buddhism*, edited by A. Bareau, H. Dumoulin, J. Masson, a. o., with the contribution of E. Lamotte, J. M. Nebreda, etc.
11. Choisy (Maryse): *La métaphysique des yogas: essai sur les techniques indiennes de la sublimation.*
12. Delahoutre (Abbé M.): *Le Bouddha et son message.*
13. Eliade (Mircea): *Patañjali et le Yoga.*
14. Gonda (J.): *Les religions de l'Inde: Védisme et Hindouisme ancien.*
15. Lacombe (Olivier): *Gandhi ou la force de l'ame.*
16. Lamotte (Etienne): *The Spirit of Ancient Buddhism.*
17. Rochedieu (Edmond): *La pensée occidentale face a la sagesse de l'Orient: nature, mythe, psychologie, yoga.*
18. Schweitzer (Dr. A.): *Les grand penseurs de l'Inde.*

Histoire Ancienne—Civilisation—Archeologie

19. Barrett (Douglas) et Gray (Basil): *La peinture indienne.*
20. Deneck (M.): *Indische Plastik. Plastiken aus Indien, Khmer und Tschampa.*
21. Dupuis (Jacques): *Histoire de l'Inde et de la civilisation indienne.*
22. Glasenapp (Helmut von): *Les littératures de l'Inde des origines a l'époque contemporaine.*
23. Levi (Sylvain): *Le Théâtre indien.*
24. Mallmann (Marie-Thérèse de): *Les enseignements iconographiques de l'Agnipurāṇa.*

Varia

25. Bettelheim (Charles): *L'Inde indépendante.*
26. Brow (Joe David): *L'Inde.*
27. *Hommage de la France a Rabindranath Tagore*, 1961.
28. Labie (Dominique): *Le pays Tamoul attend la mousson.*
29. Lanza Del Vasto (G.): *Le pèlerinage aux sources.*
30. Moravia (Alberto): *L'Inde comme je l'ai vue.*
31. Vaudeville (Charlotte): *Les Dūhā de Dholā-Mārū.*

GERMANY**1. Seminar for the culture and History of India, Hamburg University (West Germany):—**

- (i) Prof. Dr. L. Alsdorf and Dr. W. Bollée, contributing to the critical Pali Dictionary being published by Danish Academy of Sciences.
- (ii) Prof. Dr. Alsdorf preparing a Study on "Āryā meter in Pāli Literature."

- (iii) Dr. Plans Bruhn: A comprehensive monograph on the temples of Deogarh.
- (iv) Dr. F. R. Hamm, Director, Department of Culture and History of Tibet: critical edition of Tibetan Vinayavastu with its Sanskrit Parallels.

Doctorate Theses :

- (a) Critical edition of Vācaspatimiśra's
Sāṃkhyatattvakaumudī S. A. Srinivasan
- (b) Kuṣa-Jātaka in Pali and Buddhist Sanskrit
Literature Tilak Chopra
- (c) Aṭiṣa's Bodhipaṭṭapradīpa (A text
found in the Tibetan Tanjur)
with its Sanskrit parallels found in
Śikṣāsamuccaya and other Buddhist
Sanskrit texts. Helmut Eimer

2. Indisch-Ostasiatisches Seminar der Philipps-Universität, Universitätsstrasse 10, Marburg/Lahn (W. Germany)

Research work under progress :—

- (i) Edition of Bhartṛhari's Vākyapadīya by Dr. Wilhelm Rau
- (ii) Edition (Sanskrit and Tibet) of Vāgbhaṭa's Aṣṭāṅgahṛdaya-
saṃhitā by Dr. Claus Vogel
- (iii) Critical compilation of Philipp Baldaeus' Afsoderye der
Oost-Indische Heydenen by Martin Kraatz
- (iv) Edition of the Gaṇeṣopaniṣad by Ursula Bergmann
- (v) Edition of Āryabhaṭa's Mahāsiddhānta by Sreeramula
Rajeshwara Sarma
- (vi) Hindi Verbs in Tulsī Dās by Konrad Meissner

Other Institutions :—

3. Abhandlungen der Akademien zu Berlin, Goettingen, Heidelberg, Mainz & Muenchen (Munich).
4. Veröffentlichungen der Orientalischen Kommission beider
Akademie der Wissenschaften und der Literatur in Mainz
5. Abhandlungen der Kunde des Morgenlandes
(Treatises Regarding the Orient)
Published by German Oriental Society
6. Alt-und Neuindische Studien
(Ancient and Modern Indian Studies)
Published by the University of Hamburg
7. Bonner Orientalistische Studien
(Bonn Oriental Studies)
Published by the University of Bonn

HUNGARY

1. **Budapest University of Science** has a chair of Indology, headed by Prof. J. Harmatta.
2. **The Attila Jozsef Free University** runs a course in Hindi

INDIA

BARODA

Oriental Institute, M. S. University

The Baroda Central Library, which was established by the former Government of Baroda in 1910, had a Sanskrit section consisting of manuscripts and printed books. In 1915, this section started publication of the Gaekwad's Oriental Series. The work of this section gradually expanded and in 1927 it was separated from the Central Library and was made an independent institute named Oriental Institute and placed in charge of a Director with necessary technical and administrative staff. The Institute was taken over by the M. S. University in 1940.

This Institute :—

- (i) maintains a big collection of 21481 manuscripts in Sanskrit, Prakrit, Pāli, Apabhraṃśa, etc., and 24,600 printed books on all subjects relating to Indology;
- (ii) aims at research and publication of important unpublished works;
- (iii) publishes the following series :
 - (a) Gaekwad's Oriental Series,
 - (b) M. S. University Research Series,
 - (c) M. S. University Oriental Series,
 - (d) Critical and illustrated edition of the *Vālmiki Rāmāyaṇa*,
 - (e) The Maharaja Sayajirao Memorial Lecture Series;
- (iv) issues the *Journal of the Oriental Institute*;
- (v) assists the Arts Faculty in Post-graduate teaching of various Śāstras and in guiding the research of Ph.D. students in Sanskrit, Gujrati and Ancient Indian Culture. During the current year it guided 13 Ph.D. students;
- (vi) runs the translation branch to publish books in Gujrati;
- (vii) arranges learned lectures on different subjects by visiting scholars of India and abroad;
- (viii) has published during the current year :—
 - (a) under Gaekwad's Oriental Series, *Triṣaṣṭhisalākā-puruṣa-caritra*, volume VI (English translation) by Dr. Miss Helen M. Johnson;

- (b) under M. S. University Oriental Series *Lexicographical Studies in Jaina Sanskrit* by Dr. B. J. Sandesara and Shri J. P. Thaker,
- (c) and under M. S. University of Baroda Research Series, *The Soma-Hymns of R̥gveda—A fresh interpretation*, Part III, by Dr. S. S. Bhawe.

CALCUTTA

(1) **Pāli and Tibetan Departments, Calcutta University :—**

- (i) Calcutta University has a separate Department of Pāli engaged in teaching and research for D.Phil. and D.Litt. degrees;
- (ii) The Department has undertaken the translation of Dutch, French and German works on South-East Asian Buddhism into English;
- (iii) published some important works on Buddhism;
- (iv) the Department of Tibetan is an adjunct to the Pāli department and contains a fine collection of Tibetan manuscripts, Xylographs and a complete set of block-printed Kanjur and Tanjur.

(2) **Jadavpur University :—**

aims at preparing under the Third Five Year Plan of the University a Dictionary of Technical Terms of Indian Philosophy, covering not only the Brahmanical, Buddhistic and Jaina systems of thought but also the philosophy of grammar, semantics, law, poetics, etc.

(3) **Sanskrit College :—**

- (i) imparts Post-graduate instruction and guides research in the following departments :—
 - (a) Department of Vedic language, Literature and Culture;
 - (b) Department of Sanskrit Language and Literature;
 - (c) Department of Indian Philosophy;
 - (d) Department of Smṛti and Purāṇa;
- (ii) has published several works on Indological subjects.

CHANDIGARH

Department of Ancient Indian History & Culture, Panjab University :

- (i) carried out exploration and trial excavations on a small scale at Kharar, Rupar and Sanghol;
- (ii) has undertaken exploration of the Ambala district;
- (iii) guides research and publishes research brochures.

DELHI

Institute of Indology, 88 Lucknow Road :—

- (i) maintains a library of indological books and important research journals;

- (ii) recognised by Agra and Kurukshetra Universities as a research centre;
- (iii) provides guidance to research scholars for the Ph. D. degree;
- (iv) is organising a special short course, viz., "**Sanskrit in 100 lessons**" for teaching Sanskrit to senior educated persons;
- (v) monthly meetings of Sanskrit scholars exclusively through Sanskrit medium are held

International Academy of Indian Culture, Sarasvati Vihara, Hauz Khas Enclave :—

- (i) devoted to the research of Indian thought and culture;
- (ii) specializes in the research on Buddhism and Indian culture in East and South-East Asia;
- (iii) has published critical editions of several Sanskrit works;
- (iv) publishes Śatapiṭaka Series in which 24 works have already appeared;
- (v) has undertaken several projects, some of which are:
 - (a) Exhaustive English-Sanskrit Dictionary;
 - (b) Exhaustive English-Hindi Dictionary;
 - (c) History of Ayurveda in Tibet;
 - (d) Amaramālā, a lost Sanskrit Lexicon discovered from Indonesia;
 - (e) Tsawa Tamdin's History of Indo-Mongol relations;
 - (f) Exploration Reports of Professor Raghuvira's various expeditions to Asia.

HARDWAR

Vedic Anusandhāna Vibhāga, Gurukula Kangri University :—

- (i) devoted to research on Vedic literature;
- (ii) has published research works on Vedic subjects.

HOSHIARPUR

Vishveshvaranand Vedic Research Institute, Sadhu Ashram :—

This institute is the premier centre of Indological studies in northern India. The Institute with its big library and vast research material was shifted from Lahore at a great risk by its founder-director Acharya Vishva Bandhu during the partition days in 1947.

The Institute :—

- (i) is recognised and aided by the Union and State Governments and universities;
- (ii) specializes in Vedic studies and research;

- (iii) has published so far *A Vedic Word Concordance* in 14 volumes, a monumental research apparatus, and other critically edited Sanskrit works and also books on different aspects of Indology;
- (iv) issues six-monthly *Vishveshvaranand Indological Journal* in English, quarterly *Viśva-Saṁskṛtam* in Sanskrit and monthly *Vishva-Jyoti* in Hindi;
- (v) possesses a big research library containing rare books, old manuscripts and also research journals;
- (vi) has a department for teaching students for Post-graduate and traditional Sanskrit examinations;
- (vii) provides research facilities to the scholars;
- (viii) arranges learned lectures in Sanskrit and other languages on Indological subjects;
- (ix) has as its adjunct, Dr. Siddheshwar Varma Department of Linguistics at Chandigarh, engaged in research and imparting practical training in phonetics;
- (x) *A Proto-linguistic Conceptuo-etymological Dictionary of Indo-Aryan Languages* is under preparation by Acharya Vishva Bandhu.

HYDERABAD

Sanskrit Academy, Osmania University :—

- (i) has completed *Descriptive Catalogue of Sanskrit manuscripts*, Volume I;
- (ii) has undertaken the project of a critical edition of the *Kāśikā* with the *Padamañjarī* and a companion volume relating to Sanskrit literature.

KURUKSHETRA

Institute of Indic Studies, Kurukshetra University :—

Kurukshetra University, which has been primarily founded with the special object of study and research in Sanskrit and other Indological subjects, has a separate Faculty of Indic Studies, which functions through the Institute of Indic Studies.

- (i) comprises the following departments :—
 - (a) Sanskrit, Pali & Prakrit,
 - (b) Ancient Indian History, Culture & Archæology,
 - (c) Philosophy, (with special emphasis on Indian Philosophy);
- (ii) has a separate well-equipped library of Indology, containing some rare books and a large number of Indian and foreign journals, and also a separate section for old manuscripts;
- (iii) provides facilities for research for Ph.D. degree;
- (iv) issues a Digest of Indological Studies, entitled '*Prāci-jyoti*'.

LUCKNOW

Akhila-Bharatiya Sanskrit Parishad :—

- (i) equipped with a library containing 5,000 books and an equal number of manuscripts, and with a reading room subscribing to many Indian and foreign journals;
- (ii) provides facilities for research and guidance to scholars working for their Doctorate under experienced university teachers;
- (iii) publishes reprints of rare books and issues new publications.

MADRAS

Adyar Library and Research Centre :—

- (i) contains a rich collection of manuscripts and books on Indology;
- (ii) provides facilities for scholars doing research;
- (iii) publishes standard works on Indian thought and culture;
- (iv) issues *Adyar Library Bulletin*;
- (v) has published in 1962 the following books :—
 - (a) *The Thirty-two Vidyās* by K. Narayanaswami Aiyar. Second edition with a detailed introduction by Dr. V. Raghvan;
 - (b) *Indian Theories of Meaning* by Dr. K. Kunjun Raja, Reader in Sanskrit, Madras University.

Department of Ancient History and Archaeology, University of Madras :—

In addition to providing for teaching and research, the department :—

- (i) undertook exploration in about forty archæological sites in Chingleput, Tanjore, Tiruchirapalli, Salem and North Arcot Districts;
- (ii) carried out excavations at Tirukkampuliyur in the Tiruchirapalli district and obtained some pottery and other antiquities for study and analysis.

Department of Sanskrit, University of Madras :—

Besides imparting instruction in Sanskrit to Post-graduate classes and providing facilities to research scholars for M.Litt., Ph.D., D.Litt. degrees, the department :—

- (i) has undertaken the preparation of *New Catalogus Catalogorum*;
- (ii) has a special unit to assist the Ministry of Scientific Research and Cultural Affairs, Government of India, in connection with the Indology Series of critical editions of rare works and to supply necessary information on manuscripts, etc.;
- (iii) Dr. V. Raghvan, Professor and Head of the department has published the *Śrngāraprakāśa* of Bhoja.

Kuppuswami Sastri Research Institute :—

- (i) has a library equipped with a large number of books and journals on Indology;

- (ii) publishes critically edited original Sanskrit works and research works on oriental subjects;
- (iii) issues the *Journal of Oriental Research*;
- (iv) arranges learned lectures of Indian and foreign scholars;
- (v) carries out research on oriental subjects and provides research facilities to scholars;
- (vi) five scholars are working on various topics under the scheme of Education Ministry Research Scholarship for Traditional Pandits;
- (vii) has published *Vākyakaraṇa* with *Laghuprakāśikā* commentary by Sundararaja, edited with introduction, appendices and translation of the text by T. S. Kuppanna Sastri and K. V. Sarma (A Text on Astronomy which has formed the basis of the almanacs in the Tamil country).

Madras Government Oriental Manuscripts Library :—

has published in 1963 *Bhāvaśuddhi* by Ānandapūrṇa and *Abhiprāya-prakāśikā* by Citsukha on Maṇḍanamīśra's *Brahmasiddhi* edited by Mahamahopādhyāya Anantakrishna Sastri.

Sanskrit Ranga, 7 Srikrishnapuram Street :—

- (i) publishes a journal *Sanskrit Raṅga Annual*;
- (ii) plans to publish a critical edition of *Naṭāṅkuṣa*, a work on traditional staging of Sanskrit plays in Kerala.

MYSORE

Oriental Research Institute, University of Mysore :—

has published descriptive catalogue of Kannaḍa manuscripts in the Institute in three volumes; Volume IV is in the press.

PATNA

Nava-Nālandā Mahāvihāra, Nalanda :—

An Institute of Post-graduate and research studies in Buddhism and Pali,

- (i) provides facilities for research for the degree of Ph.D. and D.Litt.;
- (ii) has brought out the critical editions of numerous Buddhist works in Pāli and Sanskrit and other research publications;
- (iii) has issued so far two volumes of the *Nava Nālandā Mahāvihāra Research Publication*;
- (iv) has published (a) *Hsuan Tsang, The Pilgrim & Scholar* by Dr. Thich Minh Chau, Lecturer in Pāli at the Institute, (b) *The Kaccāyana-Vyākaraṇa*.

POONA

Ānandāśrama :—

The Institute was founded by the late M. C. Apte in 1887-88. There are about 8000 manuscripts preserved in this institute. The reputed Ānandāśrama Sanskrit Series has published 105 books.

Bhandarkar Oriental Research Institute :—

The Institute was founded on the 80th birthday of the late Dr. Ramakrishna Gopal Bhandarkar. The aims and objects of the Institute are to publish critical editions of Indological books, to establish a good library of books on Orientology, to train students in the modern methods of research.

- (i) The Institute is recognised by the University of Poona for research degrees in Sanskrit and Ancient Indian Culture.
- (ii) It is equipped with a big library containing numerous rare books, over 20,000 manuscripts and a vast number of Indological journals.
- (iii) The most monumental work of the Institute is the publication of the critical edition of the *Mahābhārata*. Scholars of international reputation have edited the different *parvans* of the critical edition. The Institute is now busy with the critical editing of the *Harivaṃśa* and it is also preparing the *Pratīka-index* and Epilogue.

The first Chief-Editor of this edition was the late Dr. V. S. Sukthankar. The second was Dr. S. K. Belvalkar. Now Dr. P. L. Vaidya is working as the Chief-Editor.

- (iv) The Institute has also published 16 descriptive catalogues of Government manuscripts on Veda, Grammar, Vedānta, Alankāra, Nāṭaka, Vaidyaka and Jain literature.
- (v) It publishes a journal entitled *Annals of Bhandarkar Oriental Research Institute*.
- (vi) It has published many valuable works of research and reference, such as, *the History of Dharmaśāstra* by Dr. P. V. Kane.

Bhārata Itihāsa Saṃśodhaka Maṇḍala :—

- (i) specializes in Maratha History;
- (ii) is engaged in *śakāvalī* of Maratha History (covering a period of about 200 years from Sivaji onwards), *The Yojanāpatraka* (a study on Persian documents from north and south India), and Indices of historical letters, pictures and coins, etc.;
- (iii) issues a journal devoted to historical research.

Deccan College Post-Graduate & Research Institute :—

- (i) A great centre of Linguistic studies. It is one of the only three centres of higher research in Phonetics in the world. A

Research Journal called *Indian Linguistics* is published annually on behalf of the Linguistics Society of India.

- (ii) The dictionary of Sanskrit language on historical principles has been planned and is being executed in collaboration with scholars from different parts of the world. The dictionary department publishes *Vāk* as its bulletin annually.
- (iii) The Institute issues the Bulletin of the Deccan College Institute.
- (iv) The *Vākya-padīya* of Bhartṛhari is being edited.
- (v) The following institutions are located in the premises of the Institute :
 - (a) Departments of Linguistics, Archæology and Ancient Indian Culture of the Poona University,
 - (b) American Institute of Ancient Indian and East Asian culture;
 - (c) French Institute of Indology,
 - (d) Department of Phonetics,
 - (e) Archæological Museum,
 - (f) Maratha History Museum.

The Deccan Education Society :—

has published a Marathi translation of the whole *Mahābhāṣya* of Patañjali, the first and the only complete translation in any language.

Jyotiṣa Saṁśodhana :—

publishes works on Astronomy and Astrology.

Vedapāṭhaśālā (near Jogeshwari) :—

has published *Lives of Vaidikas*.

Vedapāṭhaśālā (of Śrī Vināyaka Bhaṭṭa) :—

trains students in the tradition of Vedic recitation.

Vaidika Saṁśodhana Maṇḍala :—

- (i) is devoted to Vedic research;
- (ii) has published *The Rgveda* with Sayāna's Bhāṣya;
- (iii) has undertaken to publish *Śrautakoṣa*, an encyclopædia of Vedic rituals of which the first volume has already appeared;
- (iv) has similar other undertakings, such as editing of Bhārdvāja Śrauta-sūtra, etc.;
- (v) runs an Avestan section which has undertaken the critical edition of the Avesta and its comparative study with the Veda.

RAJAHMUNDY

Andhra Historical Research Society :—

has completed

- (a) A catalogue of Sanskrit Manuscripts,
- (b) Veṅgi or Āndhra Sañcikā.

TIRUPATI

Oriental Research Institute, Srivenkateswara University :—

has started the preparation of classified descriptive catalogue of the manuscripts collection.

TRIVANDRUM

Manuscripts Library, Kerala University :—

- (i) maintains a collection of about 50,000 manuscripts;
- (ii) specializes in textual research;
- (iii) has published so far 207 books under "Trivandrum Sanskrit Series", of which nine books have been published in 1963 including (a) *Śākinī Sahakāra Campū*, (b) *Tantra-samuccaya* with two commentaries, the *Vimarśinī* and *Vivaraṇa* (Part III), (c) *Aṣṭāṅgaḥṛdaya Hrdayabodhikā*, (d) *Jvaranirṇaya*, (e) *Caturveda Mahāvākya Tīkā-cintāmaṇi* and four Sandeśa Kāvya;
- (iv) has also published 103 books under Trivandrum Malayalam Series, such as, the Critical Edition of Ezhuttacchan's *Adhyātma Rāmāyaṇam*;
- (v) issues quarterly *Journal of the Kerala University Manuscripts Library*.

ITALY

Rome—Italian Institute of Middle & Far East :—

- (i) publishes a journal *East & West*;
- (ii) issues the series 'Serie Orientale Roma' in which *Samgha-bheda-vastu*, *Abhidharmakośakārikā*, *Maṇi-cuḍājataka*, *Abhisamayā-lamkāravayākhyā* and *Prajñāpāramitopadeśa* are going to be published;
- (iii) runs a 'Centre of archæological studies and excavations in Asia', which has recently published Prof. Tucci's *La via dello Swat*.

Rome—Oriental Institute, Rome University :—

- (i) publishes the "Rivista degli Studi Orientali", covering the wider field than *East & West*;
- (ii) has a section for India in the *Enciclopedia dell'Arte*, headed by Prof. Bussagli.

University of Turin :—

- (i) shows great interest in Nīti and ancient Indian sciences in general and has published some important works, like *Canone buddhistico*, *L'orma della disciplina* by E. Frola; *Testi dello Śivaismo* by R. Gnoli, and *Patañjali, Gli aforismi sullo Yoga (Yogasūtra) con il commento di Vyāsa* by C. Pensa.

University of Bologna :—

- (i) Concentrates on linguistics,
 (ii) runs the magazine *Quaderni dell' Istituto di Glottologia* in which there are often articles on Indology,
 (iii) published some works, such as, *Yoga: Contribution to the Study of the Jain philosophical language* by A. Baccarani; *La preghiera nelle religioni indiane* by G. R. Franci; *Alcuni problemi e tendenze della filosofia comparata* by G. R. Franci; *La tradizione di pensiero indu ha un futuro* by G. R. Franci and *Il messaggio universale di Rabindranath Tagore, Nel centenario della nascita*, by L. Heilmann.

University of Florence :—

mainly interested in linguistics.

Oriental Institute of Naples :—

publishes the *Annali dell' Istituto Orientale di Napoli*.

JAPAN

The following institutions are promoting researches in some aspects of Indology :—

1. Japanese Association for Religious Studies,

C/o The Seminar of Religious Studies,
 University of Tokyo,
 Motofuji-cho, Bunkyo-ku,
 Tokyo, Japan.

Tokyo University runs a department of Indian Studies, headed by Dr. Hajime Nakamura, who is now lecturing in the U.S.A. on the relationship between Hinduism and Buddhism.

2. Religious Society Research Institute of Komazawa University, (Komazawa Daigaku Shukyo-Shakai Ken Kyaejo),

3408, 1-chome, Fukazawa-cho, Setagaya-ku, Tokyo.

Komazawa University :—

has undertaken research work in Japanese Buddhism, Art and Architecture.

3. International Institute for the Study of Religions in Japan,

15, Edogawa-cho, Bunkyo-ku, Tokyo.

The 13th Congress of Indian and Buddhist Studies held in 1962 at Ryukoku University, envisaged a big programme of Indological Studies.

NETHERLANDS

1 Leiden—Kern Institute : Institute for Indology, State University :—

Under the directorship of Prof. Dr. F. B. J. Kuiper, the Institute is engaged in research and instruction in the following subjects :—

- (a) Sanskrit, philology and literature.
- (b) Archæology and ancient history of South-East Asia.
- (c) Buddhology and Tibetology.

Connected with this Institute for Indology is the Society "Kern Institute", which publishes the Annual Bibliography of Indian Archæology.

A journal on Sanskrit and old Persian philology, named the *Indo-Iranian Journal* is published by the Institute.

2. Leiden—Rijksmuseum voor Volkenkunde (National Museum of Ethnology) :—

is a research Institute and public museum under the directorship of Dr. P. H. Pott. One department is devoted to the Indian cultural area and contains collections of antiquities and ethnology from India. The museum issues a publication *Mededelingen van het Rijksmuseum voor Volkenkunde* (Communications of the National Museum of Ethnology).

3. The Hague, Koninklijk Instituut voor Taal -, Land - en Volkenkunde (Royal Institute for Linguistics and Anthropology) :—

is a research Society under a Board of Directors with Professor Dr. E. M. Uhlenbeck as its president. The interest of this Society is centred upon linguistics, anthropology and history of South-East Asia, etc. The Indian sub-continent is included in the library so far as Indian influence in South-East Asia is concerned.

The institute publishes a journal namely *Bijdragen tot de Taal-, Land -en Volkenkunde*.

4. Utrecht, State University, Instituut voor Oosterse Talen (Institute for the Study of Oriental languages) :—

Under the directorship of Professor Dr. J. Gonda, Professor in Sanskrit and Indology, the Institute is engaged in research and instruction in Oriental languages, e.g., Sanskrit, Hindi, Persian, as well as Indian Philosophy, Religions and Cultural History.

The following scholars of the Institute are working on the subjects given against their names :

- | | |
|----------------------------------|--|
| (i) Dr. J. Gonda : | Studies on the Veda, on religious terminology and on the History of the Vedism and Hinduism. |
| (ii) Dr. J. C. Heesterman : | Vedic rituals. |
| (iii) Miss Dr. J.M. van Gelder : | Vedic Studies. |
| (iv) Drs. T. Goudriaan : | Sanskrit |

- (v) Dr. G. Oberhammer : Indian Philosophy, especially Nyāya, Indian Logic, Vedānta.
- (vi) Dr. G. Chemparathi : Vedānta.
- (vii) Prof. D. J. Hoens : Indian Religions, especially *bhakti* and South Indian Religions.

5. Groningen, State University, Institute for Sanskrit Studies :—

Under the directorship of Dr. J. Ensink, Professor of Sanskrit, the Institute is devoted to research and instruction in Sanskrit, Hindi, Indian Cultural History and religions.

6. Amsterdam—Institute for South-East Asian Archaeology, Municipal University :—

Under the directorship of Mrs. Dr. Joh. E. van Lohuizende Leeuw, Professor in Archæology and Prehistory of South-East Asia, the Institute is conducting research and imparting instructions in Indian Cultural History, Archæology and Prehistory. The Director is working on various problems of Indian sculpture, iconography and history of art.

7. Amsterdam—Institute for philosophy, Municipal University

Professor Dr. J. F. Staal, Director of the Institute is conducting research on Indian Philosophy with special emphasis on Indian Logic and its relation with the work of Indian grammarians and the structure of Sanskrit grammar, and on Vedic ritual, especially in South India. In this connection, he made numerous tape-recordings of Veda recitation, and a small film.

The following scholars of the Institute are working on the subjects shown against their names :

- (i) Prof. Dr. K. De Vreese : Modern Indian languages (Hindi, Urdu, Bengali, Tamil), and Pāli and Apabhraṃśa.
- (ii) Prof. Dr. E. Scharpé : Sanskrit, Kālidāsa Lexicon and edition of the works of the poet.

8. In Netherlands recently the following important books have been published on Indology :

1. *Sandhi. The theoretical, phonetic, and historical basis of word-junction in Sanskrit* by W. Sidney Allen.
2. *Nambudiri Veda Recitation* : by J. F. Staal.
3. *The Maitrāyaṇīya Upaniṣad* : by A. J. B. van Buitenen.
4. *The aspectual function of the R̥gvedic present and aorist* : by J. Gonda.
5. *The vision of the Vedic poets* by J. Gonda.
6. *Annual Bibliography of Indian Archæology* published by Kern Institute, Leiden.

7. *The goose in Indian literature and art* by J. Ph. Vogel.
8. *Het probleem der continuïteit in de oudere Indische geschiedenis* (*The problem of continuity in ancient Indian history*) by J. Gonda.

SPAIN

Madrid University :—

imparts instructions in Classic and Vedic Sanskrit under the department of Philological Studies.

There is a Chair of Indology running a three year course in Indian History, Indian Philosophy, Literature and Indian art.

Publications :

Grammar of Vedic and Sanskrit (in Spanish language) by Francisco R. Adrados.

- Translation of Bhagavadgītā (Spanish) by Francisco R. Adrados.

Résumé of Sanskrit Literature by Canedo.

A Study on Philosophical thought of Asia.

A Study on Buddhist Art.

History of Indian Art.

SWEDEN

*A. Institutions***University of Goteborg :—**

1. Institute for Sanskrit and Comparative Philology, Södra Vagen 61 Göteborg :—

Professor: Hjalmar Frisk

Docent: Gösta Liebert

Amanuensis: Lars Larsson

University of Uppsala

2. Institute for Sanskrit and Comparative Philology, Thunbergsvagen 3 Uppsala :—

Professor: Stig Wikander

amanuensis Gosta Johnson

3. Institute for the History of Religions Adr. Domkyrkoplan :—

Docent: Carl Gustaf Diehl (specialist of Tamil Hinduism).

Among formerly members of Universities:

Dr. Sten Rodhe (specialist of Vedic Religion) Address:

Kallangens laroverk Malmö

Among leading scholars,

Mr. Nils Holmer and Wikander are noteworthy.

B. Scholarly journals :—

Indological topics are often treated in the following journals :—

Orientalia Suecana (published in Uppsala) dealing with history, archaeology, religion, etc.

Religion & Bibel (published in Uppsala) dealing with religion and mythology

Studia Linguistica (published in Lund) dealing with general and comparative linguistics.

SWITZERLAND

The University of Basle and **the University of Geneva** have faculties for the Indological Studies. The following journals are being published :

- (i) Asiatische Studien
- (ii) Artibus Asiae

TURKEY

The University of Ankara has a Chair for Indology, which was established in 1936 under Dr. Abidin İtpil, assisted by Dr. Kamal Çağdas. It has a four-year diploma course, comprising Sanskrit Grammar in Devanāgarī script, Sanskrit literature, Indian religions, philosophy, political and cultural history of India.

The Department has already published *A Guide to Sanskrit*.

The following works have been produced in Turkish language :

- (i) Cult of the cow in India.
- (ii) The stories of *Pañcalantra*.
- (iii) Six couplets from *Ṛtusaṃhāra*.
- (iv) The *Mṛcchakaṭika* and sayings from various classical poets have been translated into Turkish.
- (v) The Turkish translation of *Raghuvamśa* of Kālidāsa is under preparation.

Doctoral theses have been prepared on *Bhaviṣya Mahāpurāṇa* and the traces of the Upaniṣads in *Bhagavadgītā*.

Several important papers on Pāṇini, Aśoka, Harṣa, *Kathā Saritsāgara*, *Rāmāyaṇa* have been published in Turkish.

UNITED ARAB REPUBLIC

Cairo University is doing work on Indological subjects.

U.S.A.

1. **University of California** offers courses in :—

- (i) Sanskrit (as a part of Indo-European languages);
- (ii) Indian Philosophy;
- (iii) Early History of India;
- (iv) Anthropology (Tribal cultures of India); and
- (v) Indian Art from prehistoric period.

2. **Cornell University, Ithaca, New York** :—
offers courses in :—

- (i) Indian Art & Architecture;
- (ii) Archæology, Religion & Culture of Ancient India.

3. **Harvard University, Harvard :—**

Published the 'Harvard Oriental Series', in which 43 volumes have appeared. Some volumes in the press or under preparation are the following :—

- (i) The *Viṣuddhimagga* of Buddhaghōṣa, translated by Warren, Woods, Bapat, and Clark;
- (ii) The *Pramāṇa-vārtika* of Dharmakīrti, translated by Nagatomi;
- (iii) The *Tavana-Jātaka* of Sphujidhvaja, edited and translated by David Pingree;
- (iv) The works of Bhāskara Vedāntin edited by J. A. B. Van Buitenen and Subhadra Jha and translated by J.A. B. Van Buitenen;
- (v) The *Śṛṅgāra-Prakāśa* of king Bhoja edited by V. Raghavan.

4. **Pennsylvania University :—**

Conducts research and instructions in Sanskrit, Indian Religion & Cultural History and Jain Prakrit texts under Prof. W. Norman Brown, Indian Art & Vedic symbolism under Prof. Stella Kramrisch, in Jain hagiographical literature & Jain Mahārāṣṭrī Prakrit under Prof. Ernest Bender, in historical Dravidian Grammar under Prof. Lisker, in Vedic Sanskrit, Indo-European Philosophy & Gujarati grammar under Prof. George Cardona, in prehistoric Indian Archæology under Prof. George F. Dales, in Indian music specially Saṅgīta Ratnākara, under Prof. Harold S. Powers, in modern Indo-Aryan languages under Prof. Franklin C. Southworth.

U.S.S.R.

1. **University of Leningrad :—**

- (i) has undertaken the translation of the *Mahābhārata*, that of the *Sabhā parvan* by Prof. Kalyanov has been published; the remaining work is in progress;
- (ii) imparts instructions in Sanskrit, Pāli, Hindi, Bengali, Marathi, Punjabi, Tamil and Telugu.

2. **University of Moscow :—**

Imparts instructions in Sanskrit, Pāli and Hindi.

3. **Tashkent University :—**

has a department of Hindi.

4. **Tbilisi University :—**

runs a department of Sanskrit.

5. **Academy of Sciences :—**

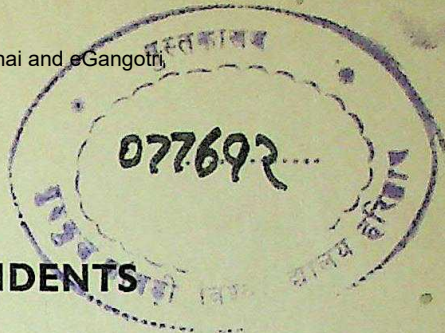
provides studies in Sanskrit, Pāli and Indian Culture, and has published a Russian translation of *Āraṇyaka-parvan* (vanaparva) of the *Mahābhārata* by Svetlana Levina. (*Mahāśvetā*).

6. *Important publications of 1962-63 :—*

- (i) *Ārya-Śūra's Jātakamālā*, Russian translation by A.P. Barannikov and O. F. Volkova (1962).
- (ii) *Ancient Indian Prose*, by P. A. Grintser (1963).
- (iii) *Selected Works of Russian Indologists and Philologists* by I. D. Serebryakov (1962).
- (iv) *Study of Sanskrit in Russia*, by V. I. Kalyanov (1962).
- (v) *Recollections of F. I. Sherbatsky* by V. I. Kalyanov (1962).
- (vi) *Mahābhārata, Sabhāparva* by V. I. Kalyanov (1962).
- (vii) *Mahābhārata, Vanaparva* by B. L. Smirnov (1962).
- (viii) *Literary exposition of Mahābhārata* by E. N. Temkin and V. G. Erman (1963).
- (ix) *Brief outlines of Ancient Indian Literature* by I. D. Serebryakov (1963).
- (x) *Vaiśeṣika Philosophy* by E. I. Gostyeeva (1963).
- (xi) *Ancient Indian Philosophy* (Early period) containing translation from Vedic Texts, by V.V. Brodov (1963).
- (xii) *Kamala Sheela Bhramaṇa-Krama—Part I* by B. I. Pankaratov and E. N. Temkin (1963).
- (xiii) *Problems of Criticism of Buddhist Ideology* by A. N. Kochetov.
- (xiv) *Philosophy of Nāgārjuna* by I. M. Kutasova, (1962).
- (xv) *Materials on the History of Indian Philosophy* by A. M. Pitigorsky, (1962).
- (xvi) *Some points of Buddhist Ethics in Mahāvamśa* by E. S. Semeka (1962).
- (xvii) *Indian Philosophy and Religious Thoughts according to Tamil sources* by U. A. Fedin (1962).
- (xviii) *Agrames-Ugrasen-Nand and Accession of Chandragupta* by G.M. Bongard Levin (1962).
- (xix) *Harappa Civilization and Aryan Problem* by G. M. Bongard-Levin (1962).
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- (xxi) *Art of India* by S. I. Tyulyaev (1963).

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3. Denmark, Norway,
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4. U.S.A.
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I, R. C. Khanna, Registrar, Kurukshetra University, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Professor of Sanskrit and

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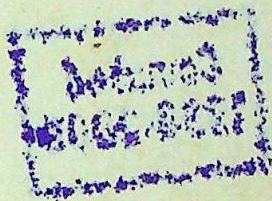
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